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The Origin, Scope and Mission of the Arya Samaj

By

GANGA PRASAD UPADHYAYA

ARYA SAMAJ, CHOWK, ALLAHABAD

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PREFACE

These days religion is looked upon as a bug-bear. Yet mankind has not been able to give up religiosity. To banish religion is one thing; to try to free it from the bondage of pretenders quite another. We entirely agree with the view of the great modern scientist Max Planck *that the religious element in his nature must be recognised and cultivated if all the powers of the human soul are to act together in perfect balance and harmony*. True religiosity is the only bed-rock on which the great fabric of human progress can be built in safety. It is to expound this view that the books of the Religious Renaissance Series are being written.

GANGA PRASAD UPADHYAYA

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THE ORIGIN, SCOPE AND MISSION OF THE ARYA SAMAJ

CHAPTER I

INTRODUCTORY

The Arya Samaj is a well-known organisation which was founded by Swami Dayanand Saraswati on April 7, 1875 in Bombay. In these eight decades, the society has made a great progress and at present there are no less than two thousand Arya Samaj as all over India, and a few hundred in Burma, Thailand, Africa, Baghdad, Fiji and Southern America. Its adherents according to the Census Report of 1931 were about 10 lakhs in India and States, the number of those outside India not being definitely known. The comparative growth of the Arya Samaj can be very well appreciated from the following figures[1]:—

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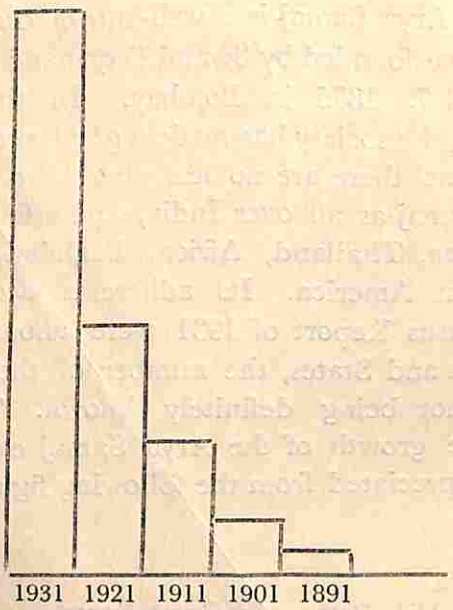
[1] (*a*) Vide Government Census Reports.

(*b*) Later figures are not available, but the activities of the Arya Samaj show that the ratio of progress has been maintained.

Year		Males	Females	Total
In 1881	..	Not recorded		..
,, 1891	..	22,624	17,328	39,952
,, 1901	..	52,031	40,388	92,419
,, 1911	..	137,580	105,865	243,445
,, 1921	..	259,885	207,693	467,578
,, 1931	..	547,964	442,269	990,233

The following graph is still more telling.



A growing society like the Arya Samaj could not but attract attention. The most significant fact about the Arya Samaj is that is has pursued a very steady growth with sure and measured pace, nothing too phenomenal, nothing too spectacular. This I call a very promising feature, as it is indicative of great and substantial potentialities.

With the coming into forefront of the Arya Samaj has come about a desire to know definitely what the Arya Samaj is. It is natural for the public to misunderstand it, as angles of vision differ and this difference varies with times and circumstances. But it is in the interest of humanity at large that as correct a view is presented of the great movement as possible. It is proposed in these pages to deal with various aspects of the Arya Samaj, though very briefly.

That the Arya Samaj is a mighty movement very few realise. Even those who are in close contact with it are unaware of its potentialities. But the fact remains that from its very birth, it has been influencing almost every department of human life in India. There is hardly any political, religious or social movement of the country which does not owe its vital inspiration to the Arya Samaj. And yet there are very few who are prepared to acknowledge it. The Arya Samaj is just like the Earth's gravitation which, though invisible and imperceptible

tible, pervades all activities and affects all movements.

The Arya Samaj is not a secret society. It has no inner circle, not even a semblance of it. Its working is open and above board. Everybody who desires, can study even the details of its working. Its literature is open to all, not a word that is regarded too sacred for public hands. Rather the reverse of it. Several religious formulas which were held too holy for impious ears and whose secrecy is even now observed in many quarters, have been brought by the Arya Samaj, out of hidden recesses and made available to all.

There are many groups of people who look upon the Arya Samaj with a hostile eye. This hostility is differently expressed in different circles. Some persons have special misgivings about the movement. But even such persons have borrowed much from the Arya Samaj, though unknowingly. The Arya Samaj has thus benefited all, directly and indirectly, and the more people come to understand the movement, the more they will learn to support its cause. The present book proposes to put before the public a brief survey of the movement, its objects and activities.

CHAPTER II

NAME AND SCOPE

"Arya Samaj" is a Sanskrit compound of two words '*arya*' and '*samaja*'. 'Arya' means a righteous man, high-souled, a man possessed of noble qualities. In common parlance '*arya*' is a rough synonym of 'gentleman.' In ancient Sanskrit literature '*arya*' was the most honourable term with which you could accost another person. *Samaja* means a society or organisation. Thus 'Arya Samaj' means a society of persons who mean to be good and to make others good.

So much about the etymology the word. Technically speaking, the Arya Samaj is an organisation founded in 1875 by Swami Dayanand with the following ten principles[1] :—

1. Of all true knowledge and whatever is known from knowledge, the Primary Cause is God.

2. God is an embodiment of truth, intelligence and bliss, and one without form, all-powerful, just, kind, unborn, infinite, unchangeable, beginningless, incomparable, support of all, lord of all,

[1] These principles were "enunciated at Bombay in 1875 and as finally settled at Lahore in 1877." (*Lala Lajpat Rai's Arya Samaj, p.* 107).

all-pervading, omniscient, undeteriorable, immortal, fearless, eternal, holy and Creator of the Universe. He alone is worthy of worship.

3. The Vedas are the books of all true knowledge. It is the paramount duty of all Aryas to read them, to teach them, to hear them and to preach them.

4. We should be ever ready to accept truth and renounce untruth.

5. Everything should be done according to Dharma, that is, after considering what is truth and what is untruth.

6. The chief object of the Arya Samaj is to do good to the world, *i.e.*, to make physical, spiritual and social improvement.

7. We should treat all with love, and justice according to their deserts.

8. We should dispel ignorance and diffuse knowledge.

9. Nobody should remain contented with his personal progress. One should count the progress of all as one's own.

10. Every one should consider oneself as bound in obeying social and all benefiting rules, but every one is free in matters pertaining to individual well-being.

The first two principles indicate that the Arya Samaj is first a *religious* movement; secondly, a

theistic movement and thirdly a *monotheistic* movement. Its conception of God, as embodied in the second principle, is seemingly similar to other religions. But there is much that is peculiar to itself and we shall deal with it later.[1]

The third principle shows that the Vedas are its religious scriptures, that is, it has doctrinal connection with the oldest culture of the Aryas.[2] Principles 4 and 5 emphasize not only a regard for truth but a regard for the *search for truth.* They enjoin the members to remain seekers after truth for their whole life, and whenever they find that

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[1] Vide Chapters V and VI.

[2] "Orthodox Hinduism is too apt to lead to irreligion; a religion which gives ritual in place of a creed and unintelligible *mantras* in place of religious instruction, is bound to have such a result. And a thoughtful man will often be driven to turn to other creeds. Amid all the religions such a man has the choice of four. Brahmoism is nothing but a brief eclecticism; it has discarded the Vedas and put nothing in their place; it has adopted a belief here and a doctrine there, and when doubt arises leaves the individual to decide the doubt for himself. Such a religion has little vitality.... Christianity and Islam are utterly irreconcilable with Hinduism in any shape or form.... But Aeryaism is different.... It offers....a bold, straightforward monotheism; it bids him discard all those superstitions which he most specially dislikes; it bases the order and its whole teaching on the Vedas, which he reverences deeply, though he probably reverences nothing else; it gives him a creed that he can believe, ceremonies that he can himself carry out, and a hope of salvation if his deeds are good. At the same time, he need not break completely with the Hindu social system....."

(*United Provinces Census Report for* 1911, *p.* 138).

they were hitherto entertaining untruth, they should be ready to discard it. It is a question of mental attitude. To believe in a particular set of unexamined truths as come down to us through old tradition is one thing; but to have a truth-seeking mentality is quite different. The purpose of the Arya Samaj is to impress upon its members that they are not only the followers of a creed—a body of truths and principles, but should think it their duty to keep their brains open for newer truths or seek after them. This makes the organisation *rationalistic*. How can a religious movement believing in some revelation, be consistently rational is a question which we shall deal with elsewhere.[1] Here suffice to say that an Arya Samajist should not do anything that is irrational. The remaining five principles deal, directly or indirectly, with the duties which a man owes to other beings in this world. Religion for an Arya Samajist is not an exclusively individual affair. Nothing is isolated in the world, even the world itself is not isolated. We are a part of a greater whole and our place in this whole has to be determined and constantly kept in view in the performance of our religious duties. Religion, as referred to in these principles is something that establishes an adjustment between the whole and the

[1] See the closing paragraph of Chapter IV.

part without sacrificing or under-rating the one or the other. We cannot say that the universe is only a bundle of selves and that the development of these separate selves means the development of the whole. This would be sacrificing the whole at the altar of the parts. Nor can we say that each part has, as its function, only the growth of the whole and that it has nothing individualistic apart from the interests of the whole. This would mean ignoring the part for the sake of the whole. The Arya Samaj does not subscribe to either of these two views. According to it, the truth lies somewhere between the two extremes. Religion is no doubt the concern of us individuals. But we are not isolated beings, arbitrarily put together by some external agency. We are tied down by natural and inseparable relations and our individual well-being is not at all conceivable, much less realisable, except through the well being of others. In the realm of religion it is altogether a new thought and it has been duly emphasized in the principles of the Arya Samaj. The Arya Samaj as a religious body has often been misunderstood and in many cases misinterpreted or misrepresented simply because people failed to understand these principles and therefore our viewpoint. For many, it savours of secularism to incorporate in the principles of a religious body those things which do not directly pertain to God and our-

selves. The main religious duty which a man owes is his duty towards God. But in this respect the Arya Samaj whispers a slight dissent. Without controverting loudly the position so far taken up by other religions, the Arya Samaj means to suggest that fundamentally speaking our worship of God does not mean to render back to Him what He confers upon us. Our chief religiosity lies in contributing our quota towards the advancement of the whole; and by doing so faithfully and to our level best only, we can secure our own advancement also.

This brings us face to face with a question. Is the Arya Samaj a religious organisation? or a political organisation? or a social organisation? When human society was simpler, this question was redundant or at least unwarranted. Religion, sociology and politics were so intermingled that the Sanskrit word *Dharma* (meaning religion) was all-covering and no action of man was excluded. But society as we find it today is awfully complicated. At a time when our conception of religion was same or similar, and to speak grossly, there was only one religion, distinction between different types of organisations was impossible or, at least, needless. But now when our views differ at every step, and instead of there being 'religion' or '*Dharma*' there are so *many religions*, it is not safe to proceed blind-folded and it is urgent to draw a practical

line of distinction, though by no means water-tight or air-tight. This is true not only in the case of religious bodies. Political and social organisations also stand on the same footing. Just as advocates of religion claim that religion covers politics and all other departments of life, leaders of political thought put forward a similar claim and say that religion and other departments of life come under the jurisdiction of politics. Still for purposes of workability and avoidance of clash and confusion it has been found essential to draw a line of distinction. From this point of view it can be said that the Arya Samaj is a purely religious body, not that it does not touch politics, but that it excludes all that is technically called political. However conventional, the civilized world has laid down some practical and workable definitions of political societies as well as of religious bodies. Unless we have recourse to hair-splitting, we have a fair knowledge of these distinctions and in the matter of fact world, we bring them into practice. The Arya Samaj professes to abide by them and does not want to confuse issues.[1]

1

[1]. "The fact that Aryas are recruited from one class and that the Samaj possesses a very complete organisation of its own has laid it open to the charge of supporting as a body the proclivities of a large section of its members; *but the Samaj as such is not a political but a religious body.*" (*Census Report*

That the Arya Samaj does not contribute to politics or other departments of life is wrong.

for the Puujab for 1891, *by Sri Edward Maclagan, then Mr. Maclagan, I.C.S.*)

2

"That the Aryas are would-be politicians is true; but that they are so because they are Aryas is a proposition in the highest degree doubtful." (*Mr. Burn, I.C.S. in the U.P. Census Report for* 1901).

3

"Long ago, the Samaj was charged with being a mere political society, with objects and opinions of a dubious character, and of late the charge has again been made, and with greater insistence. The heads of the charge seem to be three —firstly that many prominent Aryas are politicians with opinions not above suspicion; secondly the Samaj strongly supports the Gaurakshini Movement; and thirdly, that the Samaj grossly attacks other religions. As regards the first allegation it is doubtless true. The Arya Samaj has many politicians of good and bad repute in its ranks..... There is, of course, no doubt whatever, that the Samaj doctrine has a patriotic side..... The Arya doctrine and the Arya Education alike, 'sing the glories of ancient India," and by so doing arouse the national pride of its disciples, who are made to feel that their country's history is not a tale of continuous humiliation. Patriotism and politics are not synonymous, but the arousing of an interest in national affairs is a natural result of arousing national pride. Moreover, the type of man to whom the Arya doctrine appeals is also the type of man to whom politics appeals; viz., the educated man who desires his country's progress, not ultra-conservative with the ultra-conservatism of the East, but, to a greater or less extent, *rerum novarum cupidus et capax.* It is not therefore surprising that there are politicians among the Arya Samaj. But it is impossible to deduce from this that the Arya Samaj, as a whole, is a political body. From the first the Samaj has consistently affirmed that it is not concerned with politics, has laid down this principle in various rules, has discourged

How can it do so ? And if it does so, what is the use of its being ? The Arya Samaj is not anti-political. It is simply non-political. It has a fixed religious programme and its constitution lays down due limits.

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its members from taking part in them and disavowed their actions in express terms when they needed disavowal.... The position indeed is that the tree has been judged by its fruits, the society by the action of its members.....The judgment, whether right or wrong, is at all events natural, but it nevertheless seems to me to be absolutely necessary that a distinction should be drawn between the action of the Samaj as a whole and the action of its individual members or, to go to the utmost length, of its individual *sabhas* (though the attitude of most *sabhas*, as of the Central *Sabha*, has always been correct)." (*Mr. Blunt, I.C.S., in the U.P. Census Report for* 1911 p. 135).

(*Lala Lajpat Rai's Arya Samaj, pp.* 164-166).

"The sum of the matter is that, though the Gaurakshini movement, in unscrupulous hands, is a political weapon, and too often is used as such, yet with the majority of its Hindu adherents, it is still a religious matter pure and simple. With some Arya adherents it may be also a matter, almost unconsciously of religion; but, whatever their reasons for supporting it, it is impossible to suppose that they are all insincere and unscrupulous in that support."

"That the attitude of the Arya Samaj to other religions is often objectionable, cannot, unfortunately be denied.... The matter touches the question of politics, however, only at one point; and that is, how far the Arya Samaj, in attacking Christianity, can be said to attack the British Government. It seems certain that the Arya Samaj do fear the spread of Christianity....There seems no reason to hold that Dayanand, in attacking Christianity, had any thoughts of attacking the British Government, and, if he and his followers attack Christianity, they attack Hinduism and Islam also." (*Mr. Blunt's U. P. Census Report for* 1911).

The next question is "what are the essentials to make one an Arya Samajist?" It has long been a disputed question. Naturally some people (a few only of course) think that the ten principles mentioned above are the only essentials. But those who know the inner working of the Arya Samaj must admit that these principles are nothing more than a bare skeleton which has to be provided with flesh and blood in order to give the body a definite shape. Definitions which are too broad are no definitions at all and an ill-defined organisation is doomed to failure, especially a religious one. If an organisation has any aim to pursue, it must be definite and its members ought to know where they stand. Freedom of scope leads to aimlessness and schisms crop up. If we carefully study the wordings of the principles, we shall find that they can be easily misinterpreted or distorted unless they are fortified with a fuller explanation as embodied in the works of the founder. Swami Dayanand had a definite aim in view when he tried to establish the Arya Samaj. This he explained at a great length in his speeches and writings. When the Arya Samaj was started it was necessary to have some general principles which might serve as a guidance and the ten principles mentioned above were formulated. The tradition of these eight decades has given them a set meaning

and ninety-nine per cent. Arya Samajists know what they mean. The dispute sometimes arises when one or two individuals want a wider scope for themselves and instead of referring to Swami Dayanand's works, they find it more paying to confine themselves to the ten principles. Whenever there crops up a difference, they appeal to reason at the expense of tradition or even Swami Dayanand's authority. This abstract way of thinking does give them more freedom and some support they may win for bare freedom's sake, but they make the organisation exposed to the danger of chaotic disruption for lack of definiteness. Fluidity of principles, however beautiful in other respects, endangers an organisation, especially that which is meant for masses. Much of the disruption which we find in the Hindu society and which is being widely deplored by friends and foes alike, is due to the fluidity of the ideals which it has been a fashion to extol. The upshot of all this is that the Arya Samaj wants that its ten principles should be interpreted in the light of the works of its founder. That this is and has been the view of the leading thinkers will be known from the following two extracts:—

1. Lala Lajpat Rai's Arya Samaj.
2. Proceedings of a meeting at Delhi, held on 27th March, 1934.

Lala Lajpat Rai first quotes from a lecture delivered at Lahore in 1892, *by Rai Mulraj, M.A., the first President of the Arya Samaj when it was established at Lahore in* 1877:—

"If a man believed in the ten *Niyams*, the Swami thought that he could become a member of the Arya Samaj whatever his opinion on other subjects might be. He did not make it an essential condition for membership of the Samaj that a man should believe his translation of the Vedas to be correct, or the opinions expressed by him in his works to be sound." (p. 109).

Then Lalaji discusses the point at some length. His own words should be given here:—

"It is clear from this quotation that the founder and those associated with him in reorganising the Samaj in 1877 had no intention of imposing a creed on the members thereof beyond what was contained in the first three principles, but it was soon manifest that it was impossible to carry on propaganda on those lines. *The beliefs of Swami Dayananda were tacitly accepted as the doctrines of the Arya Samaj and formed its propaganda.* No one raised any question for fully fifteen years, when the question of meat-diet was unfortunately pushed to the front on grounds more or less personal in their origin.[1]

[1] In the early nineties there took place a split in the Arya Samaj of the Punjab ostensibly on the question of meat-eating, but mainly on 'personal grounds.' For a few years the quarrel assumed a very menacing magnitude and the split became clear-cut. Since then the Punjab Arya Samajas are divided into two Sections: (1) College Section, named after the D.A.V. College, Lahore which is their premier institution, (2) Gurukul Section, named after Gurukul Kangri which is the premier institution of the other section. In the course of time, corners having smoothened, these sections have been drawn closer, and hostile attitude gone. The question of meat-eating has long been thrown in the background; and the College section which was alleged to be

Those who stood by this practice argued that the Samaj had by its conduct given it the character of an unwritten law, and that *without a definite creed it was impossible to carry on any religious propaganda. They saw the dangers of eclecticism, which had retarded the progress of the Brahmo Samaj, and did not wish the same fate to overtake the Arya Samaj.* The chief weakness of Hinduism lay in its being a vast sea of contradictory doctrines and beliefs, which made it an impossible religion for active propaganda work and which laid it open to the attacks of those who aimed in India to convert Hindus to alien faiths. The vagueness and the vastness of Hinduism were its most vulnerable points.

"In discussing the position of Christianity in its relation to Hinduism," Mr. Blunt, I.C.S., makes the following observations in his Census Report for 1911 (page 144):

"The position of Christianity in India is very similar to the position it occupied in the early centuries of its era, in a Pagan Europe....It is that of a definite, clear-cut religion in opposition to an enormous and unwieldy congeries of divergent beliefs, both high and low. Its strength lies in its definiteness; the weakness of its opponent in its lack of cohesion." The "Christian always possesses a creed." While we question the correctness of the view that the Christian 'always' possesses the same creed, we accept the general accuracy of the statement about Hinduism. *The founder of the Arya Samaj saw through the difficulty and aimed at defining Hinduism.* His definition has the merit of comprehensiveness and was made as little credal as was possible under the circumstances; but

meat-eaters by the other party have now clearly passed a resolution that meat-eating is against Vedic religion. Now the only question remains how far toleration might be extended to meat-eaters. There are no doctrinal differences. This split is confined to the Punjab only, and there too, relations are not strained now.

its vagueness and indefiniteness exposed it to the same danger from which it aimed to extricate Hinduism. The early leaders of the Arya Samaj, quite unconsciously, felt this indefiniteness, and, without devoting any further thought to the matter, *made good what was lacking by adopting the beliefs of Swami Dayanand as the creed of the Arya Samaj*, and on the strength of that creed gave battle to all who opposed them. When, therefore, in the early nineties, the question was raised by the so-called "meat-eaters" how far the Arya Samaj was bound by the doctrines of Dayanand, some of the vegetarians began to say that Dayanand was infallible, but the bulk of them wished to keep the authority of Dayanand unimpaired on the grounds stated above. They thought that there could be no propaganda without a definite creed; that the Arya Samaj had virtually and unambiguously accepted the creed of Dayanand; and that this creed was binding upon them unless the majority ruled otherwise. The "meat-eaters" acquiesced in that position so far as propaganda was concerned, but they would not interfere with the liberty of the individual in the matter of beliefs outside the Principles.

There are difficulties in either view, and both parties recognize them. They are prepared to give a certain latitude to individual opinions in matters religious, but they are not prepared to go without a creed. They feel that the moment they decided to do so, they would lose what so far has proved to be an invaluable element of force and weight in the general progress of their movement, and in this view they are supported by the opinions of competent observers of other nationalities and creeds, as well as by the experience of the Brahmo Samaj.

"In his *Expansion of England*, Sir John Sealey passes a rather adverse judgment on the "facile comprehensiveness

of Hinduism", which in his opinion, "has enfeebled it as a uniting principle and rendered it incapable of generating true national feeling."

"In the opinion of Sir Herbert Risley, "it may be admitted that the flame of patriotic enthusiasm will not readily arise from the cold grey ashes of philosophic compromise, and that before Hinduism can inspire an active sentiment of nationality, it will have to undergo a good deal of stiffening and consolidation." (The *People of India* by Herbert Risley, 1904, page 280).

"The Arya Samaj," he adds "seems to be striking out a path which may lead in this direction, *but the tangled jungle of Hinduism bristles with obstacles and the way is long.*" In another place he gives the Aryas the credit of "a definite creed resting upon scriptures of great antiquity and high reputation", and characterises their teaching as "bold and masculine," and "free from the bump eclecticism which has proved fatal to the Brahmo Samaj." (*Ibid p.* 244).

"A similar opinion has also been expressed by Mr. Blunt, I.C.S. in his Census Report for United Provinces in 1911 (p. 133). In his opinion, an element of strength in the Arya Samaj is its freedom from "the formlessness and indefiniteness of Hindu polytheism on one side and the weak eclecticism of such reformed sects as the Brahmo Samaj on the other."

"The Arya Samaj alone has provided a manly and straightforward creed which is in all essentials thoroughly Hindu." (*Census Report for U. P. for* 1911, p. 143).

"To sum up, we are quite safe in saying that the teachings of Dayanand, though not embodied in the principles of the Arya Samaj constitute its creed for all practical purposes. The teachings of Dayanand are, in their turn, the teachings of the ancient sages of India based on the Vedas."

(*Lala Lajpat Rai's "Arya Samaj," pp.* 112-116).

The second is the proceedings of a meeting at Delhi in 1934.

The Dharmārya Sabhā of the Sārvadeśika Sabhā, Delhi called a special conference on 27th March, 1934 at 12 noon in the Chaoribazar Arya Samaj, Delhi in which 51 representatives coming from all over India participated. It was presided over by Shri Mahatma Narayan Swamiji. Among those present were Messrs Krishna, Ram Deva, Ghasiram, Madan Mohan Seth, Devi Chand, Vishwabandhu, Rajaram, Bhagwatdatta and many other important personages, the college section of the Punjab being adequately represented. After a long and comprehensive discussion the following resolution was passed (thirty-seven voting for and seven against):

"Resolved that in order to enter the Arya Samaj and to remain there it is essential, in addition to the ten principles, to also believe in and act according to those tenets which Swami Dayanand has inculcated in his works on the basis of the Vedas."

The last relevant question is as to who can be a member of the Arya Samaj. This appears to be a very ridiculous question, as principles having been once known, the question of personality does not arise. But unfortunately the case is different with those organisations which have a Hindu origin.

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[1] निश्चय हुआ कि आर्य्य समाज में प्रविष्ट होने और रहने के लिये दस नियमों के साथ उन सिद्धान्तों का भी जो वेदों के आधार पर ऋषि दयानन्द ने अपने ग्रन्थों में लिखे हैं मानना और उन पर आचरण करना आवश्यक है।

The resolution was moved by Pt. Ghasiram of Meerut and seconded by Pt. Bhagwatdatta of Lahore.

The Arya Samaj was born in the midst of Hinduism and not only did it first come into conflict with Hindu orthodoxy, it has grown up in the same environment. The Hindus being notoriously caste-ridden, it is but natural that the Arya Samaj should clear its position on this point. The answer is that in theory as well as in practice, the membership of the Arya Samaj is open for all, irrespective of caste, birth, sex, race or nationality. Doctrinal limitations there are, but geographical, racial or ethnological limitations there are none. At times, there are some local prejudices and all prejudices die very hard. But this should not be bewildering to those whom the shoe happens to pinch, as the tendency has always been to eliminate such prejudices as speedily as possible, and it is strongly hoped that with the healthy growth of the organisation, such germs as produce infantile diseases will die their own death. Any close observer of the history of the Arya Samaj will bear out that in this respect we have made a great headway and even the most impatient reformer cannot say that out speed has not been fair.

Therefore, if any outsider who wants to come to the fold of the Arya Samaj ever smells any estrangement, he should wait patiently, and I hope he will receive a sure, though occasionally, tardy welcome.

CHAPTER III

THE FOUNDER

The space at our disposal does not allow us to go beyond a few glimpses of the life of the founder of the Arya Samaj. But we propose to give those points which are directly connected with the coming into existence of this great movement.

Swami Dayanand's name in his boyhood was Mulshankar or Mulji. He was born in 1824 A.D. (1881 Vikrami) at Tankara, Morvi State in the Gujerat province. His father Karsanji (perhaps also called Amba Shankar) was an Audich Brahman by caste and a Zemindar of position. They were Saivite by religion and young Mulji was taught in his very childhood how to worship God Siva. He was religious by temperament, and at the age of fourteen when on Sivarātrī (13th day of the Dark Half of Phalgun) he was asked to keep a night vigil in the temple of Siva, his young heart got filled with an eagerness to see God Siva Himself in a bodily form, as, he was told, the God used to appear at midnight on Sivaratri days. When sleep over-took other pilgrims, Mulji kept waking. His anxiety was not to lose the opportunity of seeing the

God. Even a little stir somewhere would startle him. When lo! a rat climbed up the idol and audaciously ate away the offerings. This made Mulji sceptic. He began to realize that the idol before him was no Siva and that image worship was a bosh. He woke up his father and put his doubts before him with a result that he was put to silence with a rebuke.

This trifling incident was a turning point in Mulji's life. He grew pensive and when his sister died and later on, his uncle too, who loved him very much, the transitoriness of life began to weigh upon his mind and his quest after the real Siva led him to leave his home. He was pursued and caught by his father's men, but he soon managed to run away, never to come back again.

He wandered from place to place in the company of Sadhus in order to find some formula which might enable him to realize God. But wherever he went he was disappointed. Hypocrisy and fraud met him where he had expected religiosity. He had already got a disgust for idolatry. His heart was burning for truth. Fortunately he came to Muttra to Swami Virajanand an old blind Sanyasi, whose feelings were not dissimilar to his own, and who too had received similar disappointment elsewhere in his younger days. Swami Dayanand found that Virajanand was an ocean of Sanskrit

learning and he tried to drink deep at the fountain. His association with Guru Virajanand opened his eyes, his scepticism was gone and its place was filled by a staunch faith in the Vedas and God. The one thing that Swami Virajanand impressed upon his young disciple was the sublimity of Vedic lore, and the spuriousness of much that passed for Hinduism. Swami Virajanand proved to Swami Dayanand's satisfaction that idolatry was not allowed by the Vedas and that the real Vedic religion was quite different from and much purer than what the orthodox Hindus believed. When Swami Dayanand finished his education, the Guru charged him with a serious duty. "You are indebted to me for this learning, you ought to repay me the loan." "How ?" "Mankind has forgotten the Divine Vedic religion and fallen into evil ways. You should take a vow to devote your remaining life to the preaching of the Vedas." Swami Dayanand assented readily and set to do the work he had undertaken, with all seriousness.

His first act was to purge Hinduism of excrescences and to resuscitate the pristine purity of Vedism. This naturally meant a clash with orthodoxy. His anti-idolatry lectures evoked an unprecedented opposition, far out-doing the opposition of Popedom against Martin Luther. Luther was called to Worms under a Papal warrant to

explain for his heretic activities. Swami Dayanand himself went to Banares, the citadel of orthodoxy and challenged the Pandits there for discussion. On the 16th November, 1869, was held the historic discussion between Swami Dayanand and the leading Pandits under the presidentship of His Highness the Raja of Banares. The history of Worms was repeated and the Pandits and their thousands of adherents instead of replying to the questions of Swami Dayanand raised a storm of cries, wherefrom the Swami could be extricated by the Police with some difficulty. But reasonable sections of the people sided with Swami Dayanand, who visited Banares seven times, throwing again and again the same challenge which nobody dared to accept afterwards. This made Swami Dayanand's position stronger and his incessant preaching all over India convinced the people that Swami Dayanand's interpretation of the Vedas and the Vedic religion was correct and that idolatry was not permissible according to ancient Arya Dharma.

Swami Dayanand was anxious to build a strong Church in order to make his work durable and more efficacious. Therefore at first he established a few Vedic schools wherein boys might be taught according to his ideas. This proved a total failure for want of efficient and faithful teachers, and

the schools were summarily closed after a brief experiment of two or three years. It was good that this was done and no further energy was wasted; for educational institutions, however necessary and good, cannot be the substitute for a Church.

Swami Dayanand's first thought was to do the work of his mission by joining one of the existing churches. The orthodox prevailing religion, known by the ancient sacred name Sanātana Dharma was a hopeless jumble and the mentality of its leaders, advocates, as well as adherents was too popish and too static. They were opposed to all reforms. There were two other churches, which were rationalistic. These were the Brahmo Samaj of Bengal and the Prarthana Samaj of Central and Southern India. They were in many respects allied and owed their origin to the spirit of protestantism. Raja Ram Mohan Rai, the founder of the Brahmo Samaj, half a century before, had raised a similar anti-idolatry campaign and the Bengal orthodoxy was as much in arms against him. He established the Brahmo Samaj with the sole object of reviving old Vedic Dharma and introducing reform in the Hindu Society. But this great patriot's political entanglements, subsequent death in England, and lack of a man of his acumen and vigour among his survivors did not

allow the Brahmo Samaj to do as much service to the Hindu culture as its august founder meant.

Swami Dayanand tried to examine the existing institutions with a keen eye. He wanted to take the fullest advantage of them. What was the use of building a new house as long as an older one did well? That could have evoked less opposition and more co-operation. For this very purpose he visited Bengal and came in close touch with Babu Keshava Chandra Sen, the leader of the Nava Vidhan (reformed section of the Brahmo Samaj) a man of selfless devotion to the cause of his country and religion, a great orator and having rare capabilities. But to his utter disappointment, Swami Dayanand found the great Bengali leader too eclectic and unworkably indefinite in his aims. No doubt, there was a frank exchange of views and each received the suggestions of the other with due deference. But on the point of the revival of the Vedas, which was originally the main plank of the Brahmo Samaj, they could not agree. The similar fate was in store for Swami Dayanand's talk with the leaders of the Prarthana Samaj.

Negotiations failing, there was no alternative but to proceed independently and Swami Dayanand made a scheme to establish his own separate church, with the name Arya Samaj. The first Arya Samaj was formed in Rajkot but it soon broke down. It

was on the 7th of April, 1875, [1]that the real foundation of the church was laid in Bombay and it was after this date that the real crystallisation of the work commenced.

One more episode must needs be mentioned here. The formation of the Arya Samaj roughly synchronised with the foundation of a similar movement in New York (America) named the Theosophical Society, of which Madame Blavatsky, a Russian lady, was the Founder President, and Colonel Olcott, a prominent member. They expressed sympathy with the objects of the Arya Samaj and requested Swami Dayanand in very flattering terms to allow their Theosophical Society to be linked with the Arya Samaj. Swami Dayanand acceded to thier request and they came to India and participated in the activities of the Arya Samaj. For a time it appeared that the Arya Samaj and the Theosophical Society were one. But when Swami Dayanand found that the Madam and her collaboraters were not preaching Vedic Dharma, but something their own, he freed the Arya Samaj and since then the two movements are quite separate.

Swami Dayanand's remaining part of life was awfully busy. He made extensive tours and

[1] चैत्र शुक्ल प्रतिपदा बुधवार सं० १९३२ वि० (Vide Stone Plate, Bombay Arya Samaj, Girgaon)

wrote big books. No time and no pains were spared to make the church strong.

He died on 30th October, 1883 (on the Diwali of 1940 Vikrama Era) at Ajmer, obviously of poison, administered by his cook at the instigation of a lady of light fame whose pernicious influence on her royal paramour, the Raja of Jodhpur, Swami Dayanand openly criticised and whom Swami Dayanand's teachings to the Raja, had proved too costly.

Thus died Swami Dayanand, after struggling for about a month against his poisoned body, broken in health, but by no means in spirit. His death scene was a lesson on faith to all those who surrounded his sick bed. His last prayer was "Thy will be done."

Other points of Swami Dayanand's life[1] and work will be dealt with in connection with the history of the Arya Samaj as occasion arises.

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1 Vide (1) Swami Dayanand's Life and Teachings by *Vishwa Prakash*—Kala Press, Allahabad.

(2) Lala Lajpat Rai's Arya Samaj.

(3) The Life and Teachings of Swami Dayanand Saraswati *by Bawa Chhajjan Singh*, published by Arya Samaj, Anarkali, Lahore.

CHAPTER IV

SCRIPTURES

The main basis of the Arya Samaj, as its third principle suggests, is the Vedas. They are four in number, the Ṛg Veda, the Yajur Veda, the Sāma Veda and Atharva Veda. Then there are a number of other works included in the "Vedic Literature."

The Arya Samaj believes that the Vedas are not only the oldest religious books available, but *the* oldest, older than humanity and revelationary in character. They were originally revealed to the four Ṛṣis or Sages, Agni, Vāyu, Āditya and Angiras, in the beginning of the world and from them they have come down to us through a chain of innumerable Ṛṣis and Sages, the names of the earliest ones being still affixed to the Vedic Hymns. The Vedas are looked upon as "Svataḥ Pramāṇa" (स्वत : प्रमाण) or *Primary authority*, other ancient scriptures being held as secondary or derivative (Parataḥ Pramāṇa, परत: प्रमाण). This means that the Vedas are an independent authority on points of religion. They derive their sanction directly from God, while other scriptures are believable

only so far as they are in consonance with the Vedas.

Among such sacred books are the following:—

1. The four Brāhmaṇas, Aitareya Brāhamaṇa, Satapatha Brāhmaṇa, Sāma Brāhmaṇa and Gopatha Brāhmaṇa. They are respectively associated with the Ṛg Veda, the Yajur Veda, the Sāma Veda and the Atharva Veda. They mostly deal with rituals and traditions and at places are explanatory to the knotty points in the Vedas.

2. The Upaniṣads, or books dealing with discourses on Divinity and allied subjects. Though there are hundreds of Upaniṣads, big or small, the authoritative ones are the following eleven:— Iśa, Kena, Kaṭha, Aitareya, Taittirīya, Praśna, Muṇḍaka, Māṇḍūkya, Chhāndogya, Bṛhadāraṇyaka and the eleventh which is of comparatively posterior date, called Śvetāśvatara.

3. The *Angas*, six in number:—

(*a*) Śikṣā or a book on orthography.
(*b*) Kalpa or rituals.
(*c*) Vyākarana or grammar.
(*d*) Nirukta or word-study.
(*e*) Chhanda or metres.
(*f*) Jyotiṣ or astronomy.

4. The *Upangas* or six books (not *schools*) of philosophy:—

(*a*) The Nyāya or rhetoric of Gotama.

(*b*) The Sānkhya of Kapila.
(*c*) The Vaiśeṣika of Kaṇāda.
(*d*) The Yoga of Patañjali.
(*e*) The Pūrva Mīmānsā of Jaimini.
(*f*) The Uttara Mīmānsā or Vedānta of Vyāsa.

The one thing that is peculiar with Swami Dayanand in connection with these philosophical books, is that though in common parlance, they are called six different schools, having very little in common except the authoritativeness of the Vedas, and hostile on many points, the Arya Samaj believes that they are not separate schools at all, but six books, agreeing with each other on all vital points written at different times by different authors with different angles of vision or different schemes of thought.

5. Manusmṛti or Code of Manu. This is, in a way, a law book in which are codified in detail the rights and duties of citizens, subjects as well as state, in different capacities. There are more than eighteen smṛtis available at present, but Swami Dayanand's and therefore the Arya Samajic view is that Manusmṛti is the most ancient and most authoritative.

Besides these, there are Gṛhya Sūtras or codes of ceremonials, some of them original, such as

Pāraskara, Gobhili, Āśvalāyana, Āpastamba, while many others spurious.

So far about ancient books. In addition to these, Swami Dayanand's own books are also regarded as authoritative by the Arya Samaj. They are:—

(*a*) His commentary on the Ṛg Veda up to the 72 Hymn of the Maṇḍala VII, the remaining being left unfinished.

(*b*) His commentary on the Yajur Veda.

(*c*) The Introduction to the commentary of the Ṛg Veda etc. which is a fairly big book, discussing the principles of interpreting the Vedas.

(*d*) The Satyārthaprākaśa (Light of Truth) his magnum opus discussing almost all points of religion.

(*e*) Sanskāravidhi or a book of rituals.

(*f*) Āryābhivinaya or a selection of a hundred Veda Mantras of prayer with Hindi meanings.

(*g*) Āryoddeśya Ratnamālā or a small book giving pithy definitions of well-known theological terms.

(*h*) Vyavahārabhānu, a small Hindi pamphlet, giving common advice on everyday subjects of life.

(*i*) Gokaruṇānidhi or a booklet denouncing slaughter of cows and other animals and emphasizing the importance of non-violence.

Besides, there are a number of polemical pamphlets issued from time to time, clarifying his position or controverting the position of his polemical adversaries.

This is the positive side of the scriptures. Let us remember that there is a negative side too. Aryas are a very very old nation and their religion and society have passed through innumerable big cataclysms. The rise and fall of kings, clans, tribes or sects have always been accompanied by upheavals in literature, especially in religious literature and either spurious books have cropped up or authortative books have been mutilated by means of interpolations. This is not peculiar to India alone. Even those nations whose history does not go beyond a few centuries have met with the same fate as far as their literature is concerned. Therefore it is that in order to make the creed of the Arya Samaj definite, Swami Dayanand has laid down some views. For instance 18 Purāṇas and about as many Up-Purāṇas which are voluminous books on Hindu religion and wherein the spirit pervading is anti-Vedic are not held as authority while other scriptures, which we have mentioned

above, are authority only so far as they tally with the Vedas. This is applicable to Swami Dayanand's works as much as with other books. Which book is altogether spurious and which though not spurious, has interpolations, can be decided by the spirit pervading through the book as well as the context. When water gets muddy there are methods to filter it. Likewise are there methods to filter literature too. And Swami Dayanand has dwelt extensively on this point in his "Commentary to the Ṛg Veda etc." The main theme of that book is to find out how to interpret Vedic words in the sense which was originally theirs and to steer clear from the sense which has attached itself to them in subsequent periods. This is a very vital point and on this, mainly depends the question as to what the Vedas teach. Unfortunately political earthquakes which have from time to time visited this land of the Aryas, have swept away all ancient commentaries. Such as that of Sāyaṇa and Mahīdhara are only a few centuries old and belong to a period when the country was engrossed in rank superstition and foreign encroachment upon the Aryan culture was destroying all that was old. The value of these commentaries lies not in giving what was original, but in preserving from decay what little had remained. The great service that Swami Dayanand has done is that not only has he

traced the Vedic terms to their pristine purity, but has also emphasized the importance of such a research, in the absence of which the pure gold is lying hidden under the debris of Vedic ruins (culture) and the humanity is kept deprived of its benefits.

Now the question is how Principle No. 3 reconciles with Principles Nos. 4 and 5. When it is essential to believe in the Vedas, how can you ask a man to be always prepared to accept truth and to renounce untruth? How can you keep your mind open and close both, at the same time? Is it not closing the mind with a jammed door when you ask him to regard the Vedas as final? We say that these things are not inconsistent. We have discussed in the second chapter the desirability of having a definite creed. We do not mean that the creed is unchangeable. It may change when the whole Arya Samaj wants it, but it should be safe from fickle-mindedness of its members. Secondly, human reason has only a limited amount of strength and needs divine help. The Vedas do supply that help. They check the reason from being either helplessly weak or running riot. *It is quite rational to seek such aid because it is rational to realize the limitations of human reason.* It is irrational and superstitious to believe that human reason is all-powerful and the safest-guide in all matters, even unhelped by any other agency. History does not vouchsafe

such a position. The infallibility of the Vedas does not mean that we should suspend our reasoning faculty. Just as we cannot take the help of the sun by closing our eyes, just so we cannot understand the Vedas without exercising our reason to the fullest extent. Our interpretation of the Vedas must be rationalistic.

Finally, if a man finds the Vedic teachings against all canons of truth, the best thing for him is to cling to truth and to forsake all else whether the Vedas, the Arya Samaj or anything else. The Arya Samaj does not wish its members to be dogmatic, irrational or superstitious, nor it invokes God's displeasure on those who forsake the Arya Samaj on conscientious grounds. The Arya Samaj stands for freedom of thought, and does not allow this freedom to be tampered with either from within or from without.

CHAPTER V

THE PHILOSOPHY OF THE ARYA SAMAJ

The Arya Samajists are realists as opposed to idealists and pluralists as opposed to monists. In one short sentence, they believe in the coeval eternality of God, souls and matter. And this belief they hold on the strength of the Vedas and other Vedic books including the Vedānta. "There is nothing else than Brahman" is a well known Vedantic formula which is not subscribed to by the Arya Samaj. The Arya Samajist argues as follows:

"*I am.*" It is an axiomatic truth. To deny one's own existence means to deny the existence of one's thoughts and then of everything which the thoughts can imply.....No. 1.

Then, I am not the body, yet I have body. I see, but with my eye, which is different from me. I cannot deny my act of seeing and I cannot deny my act of seeing with my eye. Therefore I have to conclude that there is something else than me, not like me in kind, but such as associated with me does serve as my organ or instrument. This eye is not a seer like me. It cannot see alone. But when associated with me, it can function as a

means of seeing. The telescope is useless without the eye, but does help the eye.

This shows that there is *something* non-sentient distinct from the *sentient me*, which somehow lends its illumination to the former. *This is matter.* .....No. 2.

Now it is clear that there is one entity called 'I' which is sentient and there is another entity different from me in kind, which though entirely non-sentient becomes sentient through me and is called *matter*. There is other matter too, with which I come in contact through the former matter, body. But I *am not the only sentient being*. There are so many more. They exist as realistically as other things, and they have senses as I have. This indicates the plurality of souls.

But we cannot stop here. There are many material things, which are neither in my power nor in the power of other *me-like* selves. Sometimes I realize that though the master of my body, I am in many respects under some other power which is the greatest of all, the Paramount Self.

This is God.....No. 3.

This is the broad outline. But the question is how the Arya Samaj maintains its this position in philosophy in the midst of so many *isms* which occupy the field. There is no doubt that

all philosophies deal with these three questions, God, Soul and matter, but economy of causation impels us to seek one great principle which might cover all other things. Between spiritual monism and material monism there are so many grades and each claims rightness for itself. Whether all these, or any one of them satisfy that one great condition of philosophy, the reduction of all to oneness of the cause, is a question. If at the bottom of all the phenomena which pass by the name Universe, there is one and one reality alone, then the question of questions is how that one reality gives rise to other realities or even unrealities. The manyness of realities you can deny, but the manyness of unrealities you cannot deny. You can call them appearances as distinguished from Being. But if you use the word 'appearances' in some sense, you will have to explain what the word 'appearances' means and how these appearances arise. You can perhaps say that realities need be traced to their origin, but not unrealities. How can you ask for the cause of an effect which does not exist? True. What is not cannot be explained and whoever asks for the explanation of a thing which never happened may be mischievous. But there is a difference between "what is not, and appears" and "what is not and does not appear." The second needs no explanation but the first does. The real-appearing unreals

have to be explained if philosophy means to function. I see a *chair* before me. You say, it is not a chair, it only appears so. Well, it may be. But there should be a reason why that which is not a chair appears a chair.

Thus, the Arya Samajist says, if there is only one reality, whether matter or spirit, what is the explanation of the plurality of objects whether real or apparent?

Here the word 'appear' has to be clarified. What is our conception of 'appearance' ? When do we say that a thing is not, but appears? Does such a thing ever happen? Yes. All illusions and hallucinations come under this category. A straight rod appears curved in water. What does this statement mean? Has the rod changed? No. What has changed? The place of the rod, or the environment of the rod? At first the rod was in air and looked as straight. Now it is in water and looks curved. If the rod has become curved by being immersed in water, then there is no question of '*appearance*'. You will say that the rod was straight; now it has become curved. But this is not the case. The rod was straight while in air. It is equally straight while in water. The difference is that at first it was straight and appeared straight. Now it is straight but appears curved. It means that 'appearance' implies subjective

change rather than objective. If my knowledge changes according to the change in the object, I shall not use the word 'appear'. If the object remains the same, but my knowledge changes about it, I shall say, "it appears different." A man was fat; now due to sickness, he has become lean. It is not a case of appearance. If he is equally fat and yet I see him lean, it is a pure case of appearance This means that when we say that the reality is one, but it appears many, the change is in the knowledge of the seer. To put it more bluntly, the seer is one; there is nothing besides that seer. But this seer sees a large number of things, now one, now another, which do not exist at all. The change in the objects seen does not arise, as they were not existent. It is neither the case of becoming. The objects *were not*, how could they become? It simply means that the seer changes, or his knowledge changes? If you go deeper, you can say that the knowledge *qua* knowledge is real. It is the *knowledge of the knower*. Unreality belongs to the objects which do not exist and, my knowledge says, they do.

Now the question is *what is the cause of this appearance of plurality*? Does the cause lie in the knower or outside him? According to our hypothesis, there was no such thing as outside. Therefore the cause must lie in the knower himself.

He is one. There is nothing else. This nothing does not change into "many somethings." Simply he sees many things while there is none. Why? Monism, especially spiritual monism has to explain it. Efforts hitherto made in the realm of philosophy have not been successful.

For material monism the question of appearance does not arise. It posits the existence of one undivided matter not composed of parts and therefore indivisible also. If you say that this one matter does have many parts, it will be wrong to call it *monism*; it will be a sure case of pluralism. If the original matter is one, without parts, the question is how it can change into many. Where to get an illustration of such a queer theory and where to get a support for it? Water changes into ice because water is not one, the manyness of molecules is there. If water had been one partless mass, without anything else, its change into ice would have been impossible.

Therefore, the Arya Samaj argues, monism whether spiritual or material, does not stand and must give place to pluralism. But then, is it spiritual pluralism, or ideal pluralism or material pluralism that the Arya Samaj advocates? That is, which of the following cases?

(*a*) The spirit is one, but its ideas are many. (Idealistic pluralism).

(*b*) There are many spirits and their ideas are naturally many.

(*c*) There are many material things, and they produce many things by permutation and combination.

(*d*) There are many spirits and many matters.

(*e*) There are many spirits and many matters and in addition to them, one Great Spirit which governs the aforesaid many of both kinds.

Case (*a*) and (*b*) are fraught with difficulties. What is the relation between the spirit and its ideas? Do the latter exist permanently without reference to the objects which they signify? If not, what gives rise to them?

Case (*e*) is defective so far that it does not posit intelligence that might occasion that permutation and combination. How can blind un-intelligent things combine in intelligent ways?

The fourth case obviates the difficulty pointed out just now, but does not explain unification which is the most patent and most considerable phenomenon of the Universe.

Now the fifth alternative remains[1] and must stand. That is, there are many intelligent souls, non-sentient matter consisting of many parts and one all-intelligent God, the Governor of all else.

[1] Vide Reason and Religion, by G. Upadhyaya, Chapter X.

CHAPTER VI

CONCEPTION OF GOD

The second principle of the Arya Samaj has delineated its conception of God, though fuller explanation is needed.

The one great and vital difference between the Arya Samaj and other religions is the Arya Samajic belief that God does not create the world (1) *out of nothing*, (2) *for Himself*. There are eternal souls, possessing limited intelligence, as well as there is non-intelligent eternal matter, of which the Universe is composed and God is that all-intelligent, all-powerful and all-pervading being who effects this composition. This we have briefly discussed in the last chapter.

The first thing, that is most striking about Godhead is that He has made the world. So far we are all at one, I mean, all those who believe in the existence of God. Now there is a question. Does God create the Universe out of nothing or out of something or out of Himself? The first case is impossible, as nothing can come out of "nothing." Even now, in this created world, we see hundreds of things which, according to theists, are God's

creations. Not one of them is a creation out of nothing. A tree springs up, not out of nothing, but out of something. If God was the only existence before the Universe was created and there was no other existence at all, even if God could create out of nothing, there was no reason why God should create anything. Some say that God did so in order to glorify Himself. This is absurd. God needs no glory. Glorification is something that is possible before equals or superiors only. What glory is there if there is none to see my greatness except my own creatures? The world with so much misery and shortcoming can bring its maker stultification rather than glory if there is no other purpose.

Nor can God create anything out of Himself. It would either mean that God contained within Himself all that came out afterwards or that He changed Himself into the form of Universe as gold is changed into bangles. In the first case He is at His best a mere producer. In the second case, change always implies imperfection. A thing changes due to some outside agency when the latter is stronger. It changes by itself if it lacks anything. A perfect being cannot, need not, and does not admit any change. The third alternative holds good, that is, the creation of universe is another name of its composition out of the matter already

existent for the benefit of the eternally existent souls.

With this idea as foundation, if we proceed further we must admit that:—

(1) God is one. Plurality of Governors is an absurdity. If there are many Gods they will be either all equal or one superior to others. In the first case their jurisdictions will clash. In the second, inferiority of others would dethrone them from Godhead.

(2) God must be all-pervading. In order to impel and control activity, *at every place*, He must be there, i.e., *within all*.

This means that God is formless, indivisible, finer than the finest, invisible, beyond the reach of senses.

(3) He should be all-intelligence, all-knowledge. No activity is possible without knowledge.

(4) He is kind and just, as He makes the world for souls and does not betray His partiality to any.

(5) He is changeless and cannot incarnate. Coming into flesh implies weakness. He is all-powerful, having no rival to challenge or thwart His authority or action.

The Arya Samaj does not look upon God as a despot. He does nothing at His sweet will. In fact He wants nothing. He loves souls; therefore He makes this world as a field of activity for the

souls. These souls are free in their actions. They have a free choice. In this freedom of choice lies the emancipation of the souls. They are free to develop their capabilities. The resistance which nature sometimes offers to them is to their benefit. It makes them stronger. If souls had no freedom, they were as good as dolls or inanimate puppets. No choice, no responsibility. No responsibility, no development. No question of mercy or justice. God supplies opportunities. Souls utilize them at their own discretion.

The Arya Samajic conception of God is not of a big person. The word Puruṣa used in the Vedas has an etymological sense. It means all-pervading; not that it has body like ours. We look upon God as the Great controller of laws which govern the universe.[1]

[1] Vide Swami Dayanand's Satyarthaprakasa, Chapters VII and VIII.

CHAPTER VII

SIN AND PAIN

Sin and pain are as abominable twins for the world as they are puzzling to philosophy and religion. They have made the world miserable and philosophy intricate. It has not been possible to eliminate them, nor easy to minimize them, yet they have undermined faith and godliness.

When God made the world, why did He make these two things? For his glorification? No. Who glorifies God for these two ugly monsters? For the benefit of souls? How ? Of what intrinsic or extrinsic advantage is sin? Then wherefor else? A serious problem, enough to upset theism and accentuate atheism. If God is all-powerful, He does not want to banish sin and pain from the world. He is unkind. If He wills to remove sin and pain, and cannot, He is weak. This is a grave charge against theism, godliness and piety, levelled by those for whom God is a myth. But how do they solve the tangle? What materialistic explanation is of sin and pain ? If there is no God, and there are no eternal sentient spirits, what

is the genesis of sin and pain? And how can they be lessened or exterminated? In fact materialism has never been able to explain the problem. It has all along occupied the easy position of the assailant. It has criticised theism expecting that the weakness of theism will not allow the latter to counter-attack. While I have seen much written in books on theism by way of defence, or in books on atheism by way of attack, I have seen nowhere materialism being asked the explanation of sin and pain. Suppose theism acknowledges its defeat and is ready to abdicate in favour of atheism, has it no right to ask how atheism would solve the tangle and help philosophy (let alone religion)?

Go to the very root of sin. *When you do a thing which you should not do, or do not do a thing which you should do, it is a sin.* This presupposes two things, first the presence of two or more alternatives with you and secondly, your responsibility which again means your power and freedom of discretion. If there is only one path before you and you have to walk along it, under compulsion, the question of sin does not arise. I may mention at the outset that mistake, error, fault, crime, vice, and sin are the same as far as concerns this question. The same thing has different names at different occasions. There is difference of degree and not of kind.

If materialism does not admit of a fundamentally intelligent spirit, there is no question of discretion. No discretion, no responsibility. No responsibility, no choice and therefore no sin.

The Arya Samajic view is that God does not create sin, nor creates the sinner. The sinning soul is eternal and uncreated. For its use God has created things which the soul has freedom to use, not to use, or to use wrongly. The things that God has created are all good, all useful. *The only bad thing is their wrong use.* This *wrong use* cannot be laid at God's door. It is the fault of the erring soul. It is wrong to say that *God has made a free soul.* He has neither made a soul, nor made the already existent soul, free. The soul is eternal and so is its freedom. This freedom gives the soul a discretion to choose the right course which we call virtue. If it fails to do so, it takes another course. This we call vice. The right course is to bring the soul happiness, the wrong one, unhappiness. Therefore it is clear that *God does not produce pain.* It follows sin in natural sequence. If you do not believe in the eternality of souls, you are no doubt on the horns of a dilemma. You should admit that God is either weak or unkind. But if God is free from the responsibility of creating souls, His providing the souls with things necessary for the souls, shows His kindness, intelligence as well as all-

powerfulness. The responsibility of misusing those objects and therefore *sinning* lies with the souls. If an apple and a knife are put before me, I can cut the apple and enjoy it. If I cut my finger and thrust the apple into my eye, I must suffer and the provider of the apple and the knife is neither blameable for my mistake, nor for the suffering which this mistake entails. The same analogy can be extended elsewhere.

Why should mistakes bring about unhappiness instead of happiness, is a funny question ? It presupposes an absurdity that to use a thing, or not to use it, or to use it wrongly is the same thing and should have the same result.

You can say that free souls might have done free action; why did God give them pain when they proceeded wrongly ? But a little thought will tell you that if you admit the first proposition, your question does not stand. Pain given in return for the sin is remedial. All pains are remedial; some of them are preventive of further sins; and others obliterate the impressions of the past ones. Total absence of pain would mean chaotic indiscrimination of treatment for all actions, vicious and virtuous. What would you say of an educational institution, where either no tests are held, or equal pass marks are given to all irrespective of the accuracy of answers ? If the universe is meant to help your

evolution, as a school is to help your education, your freedom of action and the consequences which this freedom occasions are both necessary. The deprival of choice or freedom is the greatest curse as it brings you to the level of a dead, unintelligent machine which has no purpose of its own.

CHAPTER VIII

ON WORSHIP

In all religions, worship is the most essential of religious duties and holds the most prominent position in one's life. Temples, mosques, churches and sacred places, they are all to this one end. But peoples' idea of worship differs, and with it, the modes of worship. Nearly ninety-nine per cent. quarrels, feuds and schisms centre round these modes and often trifling differences lead to horrible consequences and age-long hostilities.

The Arya Samaj believes in the efficacy of worship, but with one difference. Worship according to the Arya Samaj is not *expiatory, but purificatory.* It is no penalty or atonement for past sins or mistakes, of oneself or others. The immutable and rigid law of action or Karma does not admit of such a thing. "You must get the fruit of the action done whether good or bad."[1] Worship purifies the heart and first changes our attitude towards the sufferings or joys due to past actions, secondly enables us to be careful about our future duties.

1. Satyarthaprakasa, Chapter VII.

Worship has been divided into three grades, (1) Stuti (स्तुति) or reverential enumeration of God's attributes, (2) Prārthanā (प्रार्थना) or supplication for virtuous life, (3) Upāsanā (उपासना) or approach, *i.e.*, realization or at-one-ment. Contemplation of God means the contemplation of His attributes. This changes our mental attitude. You cannot think of a beautiful object, without being enamoured of it, or talk of a warrior without participating with him the feeling of his bravery. Similarly, enumeration by tongue, and simultaneous contemplation by mind, of the attributes of God prepare ground for the actions which are to follow. This is *stuti*. *Prārthanā* or supplication emphasizes our individual humbleness, need of our dependence on and co-operation with, cosmic power, and suppresses the feeling of self-centredness which is often the cause of wrecking one's life. These two processes of *stuti* adn *prārthanā* lead to piety of living and bring one to that level on which, instead of looking upon God with awe, from distance, we begin to realize that He is ours and we are His.[1] These three processes are by no means inseparable in one's mind; one merges into another. And all three elements dexterously combined together, form what we call in Sanskrit *Sandhyā* or communion of the soul with God.

1. त्वमस्माकं तवस्मसि (Rg Veda VIII-92-32).

The Vedas are full of such prayers, the most typical being the Gāyatrī Mantra which runs as follows:—

ओ३म् भूर्भुवः स्वः। तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्।

(*Yajurveda* 3-35).

(ओ३म्) God (भूः) is support of all that is below; (भूवः) of all that is in the middle; (स्वः) and of all that is above. (धीमहि) Let us imbibe (तत्) that (वरेण्यं) excellent (भर्गः) glory (सवितुः) of the creator (देवस्य) God, (यः) who (प्रचोदयात्) may actuate or guide (नः) our (धियः) intellects.

There is another Mantra:—

ओ३म् विश्वानि देव सवितर्दुरितानि परासुव। यद् भद्रं तन्न आसुव।

(*Yajurveda* 30-3).

(देव सवितः) O God the creator, (परासुव) remove (विश्वानि दुरितानि) all evils; (यद् भद्रं) whatever is good, (तत् नः आसुव) that you give unto us.

We pray to God under different circumstances. A hungry man begs for bread; the sick for healing, a man in trouble for protection, a poor man for wealth. Here we contemplate upon God's greatness, feel our wants and himiliation and are reminded of our close relationship with the Almighty. This contemplation takes away the dirt due to past actions and enables us to so behave in future that our actions may not go wrong. Manusmrti has

put the truth in popular language in this way:—

पूर्वां संध्यां जपंस्तिष्ठन्नैशमेनो व्यपोहति ।
पश्चिमां तु समासीनो मलं हन्ति दिवाकृतम् ॥

(*Manu II.* 102)

The morning *Sandhyā* washes away the impressions of the misdeeds of the night and the evening *Sandhyā* takes away the dirt of the day.

The sycophant may say that we are flatterers; why should we eulogize God and tickle His humour when His justice gives us nothing more, nothing less than we deserve ? Or why should we cry so loudly when we know that He is no deaf ? Let alone those who have chosen for themselves the easy task of scoffing. The reader should ask his own self as to what the *effect* of prayer is on his *mind* and how *the mind so effected* can change his future actions.

Let us here make it clear that the Arya Samaj does not advocate the general mode of worship which goes by gross name of idolatry or fettish-worship or by the finer title image-worship. There is nothing so much that the Vedas denounce, as idolatry. Swami Dayanand's ruthless crusade against idolatry is well-known. Some persons who by mistake have learnt to identify Hinduism with idol-worship thought Swami Dayanand a secret preacher of Christianity or Islam, because the two

last named religions cry from the tops of their churches and mosques that they denounce idolatry. Swami Dayanand, as Raja Ram Mohan Roy half a century before him, taught that idolatry had no place whatsoever in the worship of the Vedic Aryan. In his Satyārthaprakāśa, Swami Dayanand has proved at a very great length, the sinfulness of idolatry. First of all, you cannot make an image or idol of God.[1] All the images so far available in India, Rome, Greece or any other part of the world are the representations, imaginary or real, of gods and goddesses which were wrongly supposed to be the incarnations of the unchangeable God. If you just study the mythology that has been woven round these images, you will be astonished to find the most horrible non-sense there. The Arya Samaj says that idolatry has kept the world in gross ignorance about God, has made people woefully superstitious, and the priest-craft criminally selfish. A great majority of religious evils can be justly laid at the door of idolatry. Even those faiths which are proud of their monotheism and iconoclastic achievements could not escape from the pernicious effects of idolatry

[1] Chapters VII and XI.

न तस्य प्रतिमा अस्ति यस्य नाम महद् यशः। (यजुर्वेद ३२-३)

There cannot be the idol of Him whose glory is well-known. (*Yajurveda* 32-3).

because they did not strike at the very root of the evil. The creed of idolatry springs from a belief that God incarnates. Jesus is God incarnate and Mary is God's mother. This gives importance to the images of Jesus and Mary, whether metallic or otherwise. In Islam, images are strictly prohibited, but their place is taken by still grosser things in the shape of tombs. The Mahomedan is a notorious tomb-worshipper and is not a jot behind the Hindu idolator in rituals and superstitions. The Hindu idol has a mysterious something round it, so has a Moslem tomb. The Hindu priest in the temple and the Moslem Pīra in the grave-yard are both greed incarnate and equally exploit the ignorant worshippers. It can be said to the credit of Christ and Mohammad both that they wished to abolish idolatry. But the doctrine of divine incarnation of Jesus could not free the Christians from the evil of image-worship. Similarly the Sijda or mode of worship of the Moslems shows that though the images before which the idolatrous Arabs used to bend down, have been removed, the very act of so bending still persists. The Arya Samaj lays down that worship is not a physical action; it is not the bending down of my physical head before a physical magnate. What does bending of head in front of God mean when God is within the head itself? Why fold your hands

when the Almighty is within the hands ? Worship means contemplation which can be the best done, in a physical posture which is helpful in bringing about the one-pointedness of the mind. In Yogadarśana[1], Parañjali has given the methods of concentrating one's mind. That is called Yoga which is real worship. As soon as there is a harmony in different tendencies of mind, mental equilibrium results and worldly objects, being shut out, one feels the existence of the Inner Self.

On recitation of God's names, again the Arya Samaj has its own say. Mere recitation of names is useless and, with credulity mixed with it, leads to pernicious results. Swami Dayanand says that the word 'sugar' does not sweeten your mouth, nor the repetition of a name, however divine, can make you holy. Ingenious methods of speedy reproductions of God's names in *Japa* (जप), recitations, such as the Tibetan's prayer-wheel are more a jugglery than a worship, and do not bring about those results for which prayer was meant.

Similarly, the Arya Samaj denounces the practice of offering bribes to God. Some persons think that such offers can give persons an opportunity

1 Vide योगश्चित्तवृत्तिनिरोधः । द्रष्टुः स्वरूपेऽवस्थानम् ॥ (योग—१।२,३).

to be charitable and useful charitable institutions can grow out of this delusion. But the evil accruing out of the practice far out-does the good contemplated. To play upon the credulity of th ignorant is a religious crime and should be vehemently discredited.

CHAPTER IX

AN OUTLINE OF RELIGIOUS TENETS

[1]

We have already said that the Arya Samaj believes in the eternality of God, souls and matter. God is all-knowledge, all-intelligence, all-power, perfect and infinite. Souls are many. They are intelligent beings whose knowledge is subject to change. They are imperfect and progressive beings. Matter is a collection of non-sentient atoms. These atoms combined schematically produce the body, and other objects of the universe. The soul has two conditions, liberated and unliberated. Unliberated souls require material body for their work. Their coming into contact with the body is birth and their separation, death. There is a continuous cycle of deaths and births, one following the other in unbreakable succession. This is called the doctrine of *transmigration of souls*. When through constant efforts to live a noble life through many cycles of births and deaths, the soul has achieved the highest progress possible, and beyond which it is not possible to go, the soul leaves

the body and is liberated. That is called Mokṣa or Liberation. In this condition the soul does not need a body and enjoys God's bliss directly. Let it be remembered that Mokṣa is not the name of a place, but of a condition. This condition lasts for 100 divine years, which come to 311040000000000 mundane years. 31104×10^{10}, Nothing that begins is endless and by the same principle. the period of liberation, which began, cannot be endless. After passing this long period, the soul comes again into the body and another cycle proceeds. In this cycle it is possible for the soul to speedily develop itself and win its liberation soon. Or it is also possible that the soul may get a little aberration and a downward march may begin.

The soul can take the body of an animal, insect or any living being according to its deserts. It can go up and up or come down and down from animal to animal or man and from man to man or animal.[1] All living beings whether tiny insects or big lions and elephants have the same souls which are originally the same and the difference in species is the difference of bodies.

Material bodies are of three sorts (1) gross or Sthūla (स्थूल शारीर) (2) Astral or Sūkṣma (सूक्ष्म शरीर) (3) Causal or Kāraṇa (कारण शरीर).[2] The

[1] See 'Reason and Religion', Chapter VII.
[2] See Satyarthaprakasa, Chapter IX.

bodies which are tangible to our senses are gross. But they have within them finer bodies, which are not realizable by senses. The impressions received by the gross body filter down to the astral bodies or Sūkṣma Śarīra. These astral bodies develop through gross bodies and when one dies, one's astral body leaves its gross body and gets another gross body, which means next birth. The causal body always remains with the soul.

[2]

The human society is divided into four *varṇas* or classes called the Brāhmaṇa, the Kṣattriya, the Vaiśya and the Śūdra. These classes depend upon quality (गुण), action (कर्म) and temperament (स्वभाग) and *not on birth.* The aim of this classification is the distribution of duties and rights in order to effect an adjustment between the individuals and the society. Inter-dining is not prohibited between these classes and inter-marriage is allowable only so far as there is an affinity between the pair.

The duties of a Brāhmaṇa are to read and teach scriptures, to perform yajñas and to officiate on yajnas, to give and to receive charities.

The duties of a Kṣattriya are to read Vedas, to perform yajñas, to protect the society physically and politically from its internal and external foes

and to abstain from self-indulgence. The duties of a Vaisya are besides reading the Vedas and performing yajnas, to produce and distribute wealth through agriculture, industry, art and trade.

If a man is constitutionally unfit to do either of the above functions, he is a Sūdra and must take to menial work.

The *varna* is changeable in this life as well as in the other life. It is a social organisation.[1]

[3]

The human life is divided into four *āśramas* (आश्रम) or grades. The first is the Brahmacharya Āśrama (ब्रह्मचर्य आश्रम) wherein the boy or the girl keeps his or her celebacy and learns secular and religious literature under strict mental and physical

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[1] अध्यापनमध्ययनं यजनं याजनं तथा ।
दानं प्रतिग्रहश्चैव ब्राह्मणानामकल्पयत् ।
मनु० १।८८

प्रजानां रक्षणं दानमिज्याध्ययनमेव च ।
विषयेष्वप्रसक्तिश्च क्षत्रियस्य समासतः ॥
पशूनां रक्षणं दानमिज्याध्ययनमेव च ।
वणिकपथं कुसीदं च वैश्यस्य कृषिमेव च ॥
एकमेव तु शूद्रस्य प्रभुः कर्म समादिशत् ।
एतेषामेव वर्णानां शुश्रूषामनसूयया ॥
(मनु० १।८८-९१)

On this, see Satyarthaprakasa, Chapter IV.

discipline. It generally lasts up to the age of 25 in case of males and 16 in case of females.

The second is the Gṛhastha Āśrama (गृहस्थ आश्रम) or House-holder's stage in which man marries, begets children and leads noble family life. This usually goes up to the fiftieth year.

The third is the Vānaprasthāśrama (वानप्रस्थाश्रम) or forester's life in which hard austerities have to be performed. Man leaves his family altogether and all worldly enjoyments.

The fourth is the Sanyāsāśrama (संन्यास आश्रम) or the life of renunciation. In this the man gives up all personal ties and becomes entirely the unpaid servant of the society. His duty is peripatetic. He claims nothing for himself. Even self-protection is not allowed him. His work is to preach noble living and to save the society from gross evils.

The first Āśrama is compulsory. There ought to be social and political rules to enforce compulsory education and prohibit early marriage.

Other Āśramas are optional. That is, if a man is fit to enter the next Āśarama and is willing as well, he will do so. If either of these two conditions is missing he cannot take to that āśrama. For instance those who are unfit to marry should not be householders. And those who are fit, but want to live singly, cannot be forced to marry

against their will. Of course there should be restrictions to check their voluptuousness.

Similarly, if a man wants to be Vānaprastha or Sanyāsin after the first stage, without crossing the two intermediary stages, he is perfectly allowed to do so. If unfit, he has no right to go further. If an unfit and selfish householder proposes to be a Sanyāsin, he is not allowed his option. He must be checked, else he will prove harmful to himself and the society. Vairāgya or real internal detachment is required to become a Vānaprastha or Sanyāsin. As long as that state of mind does not arise, permission to change the āśrama is not given.

[4]

The Arya Samaj does not allow Srāddha and Tarpaṇa for the dead. Srāddha (श्राद्ध) and Tarpaṇa (तर्पण) according to the Arya Samajic interpretation means supporting the living parents reverentially and satisfying their wants.

[5]

The Arya Samaj does not allow polygamy. One man should have one wife. Widows and widowers if quite young are allowed to remarry, but not beyond a particular age. Swami Dayanand favours divorce under exceptional circumstances on the authority of certain scriptures. But

it is a question of law.

Niyoga or temporary connection for procreation under very very restricted circumstances has been allowed by Swami Dayanand in his works on the strength of the Vedic scriptures. But the Arya Samaj is still governed by the Hindu Law and the niyoga question has never been practically tackled. Inter-caste marriages are allowed and recently "the Arya Samaj Inter-Caste-Marriage Validation Act" has become law.

The Arya Samaj does not allow cousin-marriage. Marriage among near relations is forbidden. At least, father's family and mother's six generations must be avoided.*

[6]

The Arya Samaj does not believe in geographical sanctity of any *place of pilgrimage*, river, mountain, city or tomb. Tombs or Samādhis are against its principles. Places may have historical importance, but nothing divine should be attributed to them. You may bathe in the Ganges daily, but should not understand that these ablutions will free you from sins. Similarly, fairs are useless if

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*असपिण्डा च या मातुरसगोत्रा च या पितुः।
सा प्रशस्ता द्विजातीनां दारकर्मणि मैथुने।
(Manusmrti III, 5).

they have no social, political, economical or educational value, and objectionable if any superstition is associated with them.

[7]

Fasts and Vigils. The Arya Samaj does not attach any spiritual value to them. Fasts may be useful from medical point of view, but not otherwise. Fasts may be preparatory to certain *yogic* practices, but there, too, their importance is physical.

[8]

The Arya Samaj believes in vegetarianism.[1] Flesh-eating (including fish and egg) is regarded a sin as fiesh cannot be obtained without killing. Drinking is also disallowed. Smoking or use of other intoxicants is supposed to be bad.

[9]

If you ask an Arya Samajist, "Who are you?" he will say, "I am an Arya." "What is your religion?" "Vedic."

[1] It is unfortunate that once upon a time, a controversy started on this topic, but the following declaration, made by the Arya Pradesika Sabha (letter no. 865, dated 9-10-1918) has once for all cleared up the position:

"मांसभक्षण के विषय में हमारी सभा का सिद्धान्त वही रहा है जो श्री स्वामी दयानन्द स० जी महाराज का है अर्थात् मांसभक्षण वेदानुकूल नहीं है।"

[10]

When an Arya Samajist meets a gentleman or lady, whether Arya Samajist or otherwise, whether equal in rank or age or unequal, his mode of greeting is, ""*namaste*" (नमस्ते) with folded hands. "Namaste" is a Sanskrit phrase meaning "Reverence to thee."

CHAPTER X

RITUALS

Rituals are a part of religion and so long as they are imbued with spirit, they are always useful.

The Arya Samajic rituals can be classified into three main divisions:—

(1) Daily duties.
(2) Periodical ceremonials.
(3) Festivals.

The daily duties of the Aryas are called Mahā-yajñas (महायज्ञ) or great sacrifices. The Sanskrit word yajña literally means a sacrifice or a sacred act. It has not even a remote etymological connection with "animal slaughter" as unfortunate tradition has given it out. These duties are five and they are called great sacrifices, (पंच महायज्ञ) not because they are elaborate, but because they are *daily* and therefore unavoidable. They are as follows:—

(1) The Brahma Yajña (ब्रह्मयज्ञ) including Sandhyā or God's worship and the reading of the Vedas. This is to be done twice a day, both morning and evening.

(2) The Deva Yajña (देव यज्ञ) or Havana ceremony. It consists of burning certain herbs, sugar, camphor, clarified butter, etc., (not flesh) in fire. Its main object is to purify air. This should also be done twice. There are methods of this fumigation.

(3) The Pitṛ Yajña (पितृ-यज्ञ) or feeding one's parents reverentially.

(4) The Bhūta Yajña (भूत यज्ञ). The Sanskrit word 'Bhūta' (भूत) here means a being or an animal. This consists of setting apart from one's meals, certain portion for the cow, the dog, or other animals. This is to be observed twice at meal times.

(5) The Atithi Yajña (अतिथि यज्ञ) or Nṛ Yjaña which means feeding the religious personages of sacred orders reverentially.

The periodical ceremonials are sixteen in number and have to be observed at special turning points of one's age. They are as follows:—

(1) The Garbhādhāna Sanskāra (गर्भधान संस्कार) or the ceremony of procreation.

(2) The Punsavana Sanskāra (पुंसवन संस्कार) or the ceremony of protection of the foetus when the foetus is four months old.

(3) The Sīmantonnayana Sanskāra (सीमन्तोन्नयन संस्कार) which is done at the seventh month.

(4) The Jātakarma Sanskāra (जातकर्म संस्कार) observed just when the child is born.

(5) The Nāmakaraṇa Sanskāra (नामकरण संस्कार) or the naming ceremony, when the child is given its name on the 11th, 101st or 361st day of its birth.

(6) The Niṣkramaṇa Sanskāra (निष्क्रमण संस्कार) when the child is for the first time brought out of the home.

(7) The Annaprāśana Sanskāra (अन्नप्राशन संस्कार) or feeding the child with solid food such as rice boiled in milk. This is done usually at the 6th month.

(8) The Chūḍākarma Sanskāra (चूड़ाकर्म संस्कार) or tonsure ceremony, when the first shaving of the head takes place. This is done in the first or third year.

(9) The Karṇavedha Sanskāra (कर्णवेध संस्कार) or ear-piercing ceremony in the 3rd or 5th year.

(10) The Yajñopavīta Sanskāra (यज्ञोपवीत संस्कार) or sacred thread investiture ceremony, in which the preceptor initiates the child. This is done at the 8th year. It is necessary both for boys and girls.

(11) The Vedārambha Sanskāra (वेदारम्भ संस्कार) when the teacher begins to teach the Vedas. This follows the tenth Sanskāra immediately. The Gāyatrī Mantra is the first Veda Mantra taught. (For this, see the chapter on worship).

(12) The Samāvartana Sanskāra (समावर्तन संस्कार) or home-returning ceremony, when education being finished the youth is welcomed home.

(13) The Vivāha Sanskāra (विवाह संस्कार) or the marriage ceremony when the youth marries and enters the household life. This is done usually at 16 in case of girls and 25 in case of boys.

(14) The Vānaprastha Sanskāra (वानप्रस्थ संस्कार) or forest going ceremony, when one is old enough to leave the household and take to the life of purity or austerities.

(15) The Sanyāsa Sanskāra (संन्यास संस्कार) or renunciation ceremony, when austerities undergone prepare a man to renounce all selfishness and become a Sanyāsin. A Sanyāsin is one who is free from all selfish interests and whose sole object of life is to serve the world.

(16) The Antyeṣti Sanskāra (अन्त्येष्टि संस्कार) or funeral ceremony. Burning the dead body with prescribed scents and butter. Burials are disallowed.

The first three are pre-birth Sanskāras and are meant to effect the foetus. The last one comes after death. The middling twelve are interspersed and occur at the important turning points of the life. These turning points are frequent in early age; many things have to begin and whenever a new page is to open, some ceremony has to be done. In mature life, journeys are naturally long and turning points rarer. All these ceremonies begin with recitation of prayers and performance

of Havana according to the status of the householder. While the five Mahāyajñas mentioned in the beginning are personal, these sixteen Sanskāras are social. They have a social sanction behind. Their use is twofold. First of all, the rituals observed therein give some indication of the milestone reached in life, and the change in duties and actions on the part of the child or the guardian. This is more or less personal. The second and the more important of the two is the tacit recognition, on the part of the society, of the legitimate position which the individual, as a member of the society, holds there. For instance, procreation, which is the first Sanskāra, is by no means a personal and individual concern. In the case of a dog or pig, the individual is not directly connected with the society. Perhaps they have not got the society in the sense we have. But man is connected with his society through another smaller social unit called family. The integration of this family and the place of the family in the society demand that the individual who is procreating under the animal instinct, should not be allowed a free play. There should be rules to keep him within bounds, and the society should be consulted on the important matter of adding another member to it. When a dog is born under animal rules, the father has no duty to perform, the mother's duty ends after a

short time, and the dog has no duty towards the canine community except barking at the sight of his own kind. But man is not separable from his society. The very structure of man and its evolution, require that its due relationship with the society may be maintained. The mental and physical development of the child is the concern of the society, and the family which is responsible to the society for its healthy growth, should, as in duty bound, put its cards clearly and openly before the society on fixed occasions.

So much about the utility of the Sanskāras. It may be mentioned, in passing, that on certain points the Arya Samaj differs from the Hindu orthodoxy. For instance, the funeral ceremony does not admit of the offering of rice balls or *piṇdas* (पिण्ड) to the departed soul. The Arya Samaj believes in the re-incarnation or transmigration of the soul. The dead body which is left does require a respectful disposal, and this is done by burning the body in fire along with scents, so that atmosphere may not be made injurious for the living. But beyond this, there is no duty of the survivors for the soul that has departed. In fact, it is beyond the reach of the survivors and the latter, even if they desire, can do nothing. The next birth or any after-death conditions depend upon the dying soul's own actions and the intervention of the survivors is

unwarranted and useless.

Then, the Sanyāsin, according to the Arya Samajis not one that has renounced the world and severed his entire connection with the society. In fact the Sanyāsin, has more important duties to perform. He is a Sanyāsin, because he renounces his individual interest and merges his self into the self of the society. He eats, drinks and sleeps, but even in the performance of these indispensable daily duties, his aim is to serve the society. He helps the society in the solution of the tangles. He does not fly to the forest. He is just like a lotus leaf, ever in water, but never wet.[1]

In connection with Sanskāras one point needs special mention. First of all, these sanskāras are meant for both males and females. Even the sacred thread investiture ceremony is to be performed in case of girls also. Similarly, women are allowed to become sanyāsins, as much as men. Secondly, there is no restriction of caste. One has simply to prove one's fitness and that is all. In fact the main point which distinguishes the Arya Samaj from the orthodox Hinduism is that the Arya Samaj does not admit of birth-rights or birth duties. The son of a Brāhmaṇa is not necessarily a Brāhmana, just as

[1] For detailed information on Sanskāras, Swami Dayanand's Sanskāra-Vidhi and its commentary by Pandit Atma Ram, may be consulted.

a son of a doctor may not be a doctor. When the Arya Samaj says that only a Brāhmana can be a Sanyāsin, it should be clearly understood that by Brāhmaṇa is meant here a man who is capable by virtue of his education, development and temperament to help the society by his selfless service. As regards other sanskāras, even a Sūdra's child has equal rights with all.

The third set of rituals are the festivals. Most of the festivals of the Arya Samaj are common with the Hindus, with a certain difference in spirit. For instance, the orthodox Hindus look upon Rāma and Krṣṇa as the incarnations of God and they celebrate Rāma Naumi (the ninth day of the Lunar half of Chaitra) and Krṣṇa Janmāṣtami (the 8th day of Dark half of Bhādra) by keeping fasts and vigils. The Arya Samaj does not believe in their godhead, but looks upon them as national heroes and celebrates these festivals with a correspondingly changed programme. Similarly, most of the festivals in India are seasonal and the Arya Samaj follows them.[1] These festivals do not concern vitally the basic doctrines. An Arya Samajist in Persia, Arabia or Germany can observe the birth dates or death-dates of the national heroes of those countries without any hitch.

[1] See पर्व पद्धति (Festivals) published by the Sārvadeśika Sabhā, Delhi.

Besides the above, there are some Iṣṭis or Yajñas which are to be performed on special occasions only. They are enumerated with details in the Brāhmaṇas and Gṛhya Sūtras. They are very extraordinary and the Arya Samaj has not as yet been able to codify them separately. But this does not effect the real working of the Arya Samaj. Ceremonials can always be revived, reviewed, remoulded or invented according to cirumstances.

A mention must be made of congregations also. Generally, Aryasamājists meet for congregational prayers, havanas, songs, and sermons on every Sunday (mostly in the morning). The proceedings are open to the public and even non-Arya samajists are welcome to attend.

Special congregations meet at fixed periods. They are also public. Once a year, anniversaries of the Samajas are celebrated on convenient dates which differ from place to place. To these also the public is allowed. The Arya Samaj has no inner circle. Of course, the proceedings of the managing bodies of the church are confidential.

CHAPTER XI

THE CONSTITUTION OF THE ARYA SAMAJ

The Arya Samaj is a religious church and it has its own constitution. The ten principles of the Arya Samaj have already been given.[1] Besides, there are bye-law to run the administration. At least nine members make a duly constituted Arya Samaj if the members subscribe to its tenets, as well as declare their willingness to abide by the bye-laws Every member must pay one per cent. of his income to the fund of the Arya Samaj of which he is a member.[2]

In the provinces where the number of Samajas is sufficient, there are Provincial Representative Assemblies called the Ārya Pratinidhi Sabhās.

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[1] Vide Chapter II.

[2] If a person follows the Vedic religion, as prescribed by the Arya Samaj, but does not enrol himself or herself as a regular member, he or she is not allowed a voice in the administration of the Church. But for all other purposes, social or religious, he or she is an Arya Samajist and is governed by all laws applicable to Arya Samajists. It means that if a man has ceased to pay his one per cent. fee and therefore to be the registered member of the Samaj, he is not debarred from the religious benefits of Sanskara etc. There is nothing parallel to Christian excommunication in the Arya Samaj.

Up to date there are following Representative Assemblies:

	Province	Head Quarters
1.	U. P. (Uttar Pradesh)	5, Mirabai Marg, Lucknow.
2.	Panjab ..	Adda Hoshiarpur, Jullundhar.
3.	Behar ..	Bankipur, Patna.
4.	Bengal ..	24/2, Cornwallis Street Calcutta.
5.	Rajasthan ..	Jaipur.
6.	Madhya Bharat ..	Nayabazar Lashkar (Gwalior).
7.	Madhya desha (C.P.)	Mangalvari, Sadar Bazar, Nagpur.
8.	Hyderabad ..	Sultan Bazar, Hyderabad (Deccan).
9.	Sind ..	Camp no. 2, Kalyan (Bombay.)
10.	Bombay ..	Arya Samaj Mandir, Kakarvadi, Bombay-4.
11.	Natal ..	Post Box 1770, Durban Natal (South Africa)

	Province		Head Quarters
12.	East Africa	..	Post Box 243, Nairobi (Kenya Colony).
13.	Mauritius	..	Port Luis, Mauritius.
14.	Fiji	..	Post Box no. 266, Sambula, Suva (Fiji).
15.	Surinam	..	Post Box no. 250-Paramaribo (Dutch Guiana).

N.B.—The Pratinidhi Sabha of Burma (Rangoon) was closed during the last Burma revolution. It is being revived. The Arya Pradeshik Pratinidhi Sabha, Panjab, which represents the College Section Samajas of the Panjab is working intact. It is not affiliated to the Sarvadeshik Sabha, Delhi, though its cooperation is always available to the Sabha.

The above provincial bodies along with other Samajas of the places where a provincial representative body has not yet been formed, have formed a central body named the Ārya Sārvadeśika Sabhā, Delhi, known in English as the International Aryan League. This is the representative body of all the Samajas of the world, with one exception, *i.e.*, the Ārya Prādeśika Pratinidhi Sabhā, which

has not yet got itself constitutionally affiliated to it, though whenever there is a common cause, all Samajas and all sections combine together. From this constitution, which has been working well till now, it will be evident that the Arya Samaj is neither priest-ridden, nor bureaucratic in its character. From top to bottom, it is purely democratic and even the lowest among the lowest has his or her voice, directly or through representation, in the administration of the church. We have no Pope to pass a verdict. Whenever a dispute arises, a reference is made to all the members of the church and majority of votes prevails. This gives importance to every individual and every member feels that upon him or her rests the responsibility for the well-being and solidarity of the church.

It is difficult to discuss in this small chapter all the merits and demerits of our constitution. Even rough delineation is not possible. The constitution originated with bye-laws formed during the lifetime of the founder for carrying on the work of the Samajas. Later on further development took place and the process of evolution is still going on. The bye-laws of Swami Dayanand's times have undergone some modification with the sanction of the Samajas of the whole world. It took several years to come to the final decision. This shows that the Samaj is sufficiently conservative and it is not easy

to thrust upon it any change abruptly. Still there is no lack of progressiveness and the Samaj is not impervious to necessary changes.

The present constitution is a happy admixture of federation and centralisation. Every Samaj is autonomous in its own sphere. The representative bodies derive their sanction from it. Therefore it is the most important unit. But it has to yield in inter-samaj affairs as well as those affairs which though its own, require the guidance and control of the higher body. As soon as the representative body has been formed, it becomes the paramount duty of the Samaj to obey the behests of this body. The centre and the circumference are inter-dependent.

It is absurd to claim perfection for the constitution. Those at the helm of affairs have to face many difficulties and it is on those occasions that we realize our shortcomings. But when we study the constitution of all the churches so far existent or available, we do not find a better substitute. Human constitutions are after all human. But the general attitude of the Arya Samaj is such that whenever any better way is found out, the Samaj will not hesitate to adopt it.

So far our constitution is free from invidious classification; man and woman, villager and citizen, touchable and untouchable, high and low,

poor and rich, all are alike in the eye of the constitution. It knows no distinction, it admits of no barrier. If human weaknesses create some difficulties, and nobody can say that they do not, then it is the constitution that raises its finger and suppresses the evil.

CHAPTER XII

SOCIAL WORK

The Arya Samaj does not believe in isolated abstract spirituality. Its duty to God includes its duty to mankind—nay to all living beings. Ever since its inception it began to take a living interest in the affairs of the society. Before the advent of the Arya Samaj, the prevailing idea among the Hindus was that the crucial test of a man's spirituality is his indifference to the problems of the world. When Swami Dayanand was busy preaching, once a gentleman put this question before him. He asked, "Swamiji, had you devoted your whole time to *tapasyā* (austerities) in some forest, you might have obtained your salvation in this very life. Why did you spoil your chances by coming back to the world and involving yourself in the worldly affairs of others?" Swami Dayanand replied that his own exclusive salvation has no value for himself as long as he sees that his fellow brethren are deeply engrossed in ignorance and superstition, and that he is ready to sacrifice not one but a hundred lives of his, if he could make the world better. This is the vital difference between the angle of vision of

the Arya Samajist and that of the Sanātana Dharmist. The ordinary Hindu shuns the world and tries to run away from it in order to be religious. The Arya Samajist loves the world and rushes into it in order that he might help in its betterment. *Sandhyā* is an indispensable daily duty of the Arya Samajist, but he would gladly forego it if he finds that by so doing he is helping a fellow brother. The Arya Samajist believes that the best way of loving his Creator is to begin with the love for his creation. This strong conviction, you will find pervading through all the activities of the Arya Samaj. In this chapter we shall give a bird's eye-view of the social programme of the Arya Samaj and its achievements so far.

(1) Evil Customs

The social service of the Arya Samaj began with the abolition of evil customs. Customs are national habits and they are the strongest fetters to break. A family will gladly court poverty or undergo serious troubles, but it would not dare to abolish a long-standing custom. If anybody does so, he must be ready to face communal censure. The Hindu society has myriads of such customs, not allowed by the scriptures nor having any other sanction except tradition. The first evil customs which attracted the attention of early Arya Samajists

were in connection with marriage, the principal ones being fire-works and dance by prostitutes. These were indispensable items. You could not think of a marriage ceremony without them. Beg, borrow or steal, but remember that no bride's father would receive you if your wedding party has no prostitute to dance, and no fire-works. The Arya Samajists were the first to raise their voice. They argued with elders, used all sorts of persuasions and even boycotted such parties when their other efforts failed. Several wedding parties had to return in protest; others were pelted and persecuted by villagers; in many cases threats were held out to stop marriage alliances. But perseverance and constancy had their reward. Fifty years ago, you needed all the courage in you to arrange a wedding party without a dancing girl or fire-works. Who would join you if you take such heroic steps? It meant a veritable storm in your community, a storm which would not let you eat or drink or sleep. But now those evils are all gone. You may indulge in them if you like but very few will praise you for this. It is by sheer efforts of the Arya Samaj that the whole Hindu society, even outside the pale of the Arya Samaj, has been purged of these evils.

Dowry is another evil. The bridegroom demands a fixed sum from the bride's father at the time of marriage. In certain communities this evil

is very horrible. To have a daughter in the family is to be constantly burning in the fire of hell. Where to get money from? No money, no marriage. Several families have met a tragic end. The Arya Samaj has been trying its best to uproot this evil and much has been done, but not enough. Temptations on the part of bridegrooms are too strong, and often covert measures are adopted to blackmail the bride's father. The Arya Samaj has not yet relaxed its efforts and let us hope that the evil would vanish some day.[1]

Costliness of rituals is another evil. The Arya Samaj has always laid stress upon simplicity and its efforts have not been fruitless. Many communities among the Hindus, have their own communal associations which are trying hard to bring about simplicity in marriages as well as in other festivities; and if the history of these associations is traced, you will find some Arya Samajic hand at work somewhere. Arya Samajic Bhajaniks (preachers who preach by means of songs) are very commonly invited on happy occasions even by non-Arya Samajists and they cannot but shed a healthy influence. An Arya Samajits is sometimes nicknamed for his zeal for reform. People speak

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[1]The Arya Kumar Sabhas have often observed an Anti-Dowry Campaign week to combat this evil.

of this feature sarcastically. Many complain that the Arya Samajist is too puritanic, at times cynic. Be whatever it may, the truth is that the chagrin which an Arya Samajist bears towads social evils is in fault.

(2) Social Reconstruction

When Swami Dayanand opened his eyes, he found the Hindu society split up into totally unconnected castes—a congeries of independent and independable units whose one work was to emphasize their importance and to look down upon others. The fourfold organic division of the society into Brāhmaṇas, Kṣattriyas, Vaiśyas and Sūdras corresponding to the fourfold division of the human body into the Head, the Arms, the Thighs and the Feet, which was once the strongest point of the Vedic sociology and which made the Aryan Society so strong in the past, was totally forgotten and its place was taken by the abominable caste-system which was no *system* at all. A system means that in which the parts and the whole are so organised that they are inter-connected and the growth of one is conducive to the growth of others. If such a thing does not exist then we cannot call it a system. A collection of a goat's limbs on a butcher's shop is no *system*, though all the parts of the body are there. It was a system when the goat was alive and

when the healthy growth of the mouth or the stomach meant the healthy growth of other limbs and the whole body. The old Aryan Society had a *varṇa*-system when the Brāhmaṇa, the Kṣattriya, the Vaiśya and the Sūdra were the inter-linked and inter-dependent parts of the Aryan society and when each regarded the well-being of the whole as the well-being of itself. Swami Dayanand found that the prevailing caste-system of the Hindus was a degenerated and mutilated successor of once the pure *varṇa* system. The old *Varṇa* was based upon quality (गुण), action (कर्म) and temperament (स्वभाव) of a man. The present caste is based upon birth. In older days a man was Brāhmaṇa, because by capacity and inclination he was the most fitted to be the religious leader of the society. Now a man is Brāhmaṇa, because he comes of a so-called Brāhmaṇa family though he may be quite illiterate, foolish as well as knavish. A doctor in name cannot cure, nor a confectioner in name supply sweets. When Swami Dayanand pointed out the pernicious nature of this system, the orthodoxy was offended. The unfit progeny of the old Brahmanas and Ksattriyas was enjoying the prestige and respect of its forefathers without rendering any useful service to the society. The spring of the machine got rusty, useless and broken and yet it was there, retarding or stopping the movement of the machine. Swami

Dayanand said, "This should go. If one is not a Brahmana by fitness, one should be made to lose one's prestige and respect and seek one's level." Swami Dayanand quoted for his support from the Vedas and other scriptures. He did not say that *varnas* are useless; every society required some classification and the *varṇa* classification is the best. But this should not be based upon birth. The son of a Brahmana can be a Ksattriya, or Vaisya or even Sudra. And a Sudra's son may be a Brahmana.[1]

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[1] See *Satyarthaprakasa*, Capter IV.

As instances of non-Brāhmaṇas by birth having been raised to the dignity and status of Brahminhood in ancient India, we may refer those of:—

(*a*) *Satyakama Jabala*, son of a low caste harlot, mentioned in the Chhāndogya Upanisad.

(*b*) *Kavasha*, mentioned in the *Aitareya Brahmana*.

(*c*) *Aitareya*, son of a Śūdra woman, the author of the *Brahmana* and the *Upanisad* of that name.

(*d*) *Vyasa*, founder of the Vedānta philosophy and reputed author of the Mahābhārata, who was the son of a sailor woman.

(*e*) *Parasara*, the author of a code of Aryan laws bearing his name, who was the son of a *Chandala* woman (one of the lowest possible castes, even lower than the śūdras).

(*f*) *Vaśiṣta*, a Vedic Ṛsi of great renown, the son of a prostitute (mentioned in Mahābhārata).

(*g*) *Visvamitra*, a Ksattriya by birth.

(*h*) *Arista Sen*, *Sindhudvipa*, *Devapi*, and *Kapi*, all Ksattriyas by birth, (mentioned in Mahābhārata).

(*i*) Two sons of *Nabhga*, a Vaisya by birth, (mentioned in Hari Vanśa Purāṇa, Chapter XI). (Lala Lajpat Rai's Arya Samaj, pp. 156, 157).

The castes among the Hindus are water-tight compartments for dining and marriage purposes, and restrictions have gone to ridiculous extremes. There are hundreds of sub-castes among Brāhmanas; so are among Kṣattriyas, Vaiśyas and Śūdras. In most of them inter-dining and inter-marriage are disallowed. Thus there are several hundred arbitrary divisions. The rules about dining are ridiculously elaborate and there is no principle to determine them. Foods are divided into two categories:—(1) certain foods you can take only if cooked by a member of your community or caste. These foods if cooked or even touched by others are polluted and unacceptable. (2) Then certain foods you can take if cooked by a certain prescribed set of other castes also. These foods have geographical peculiarities also. For instance a Kaṣattriya can take *roṭī, dāla,* rice cooked by a man of his own sub-community or a Brāhmaṇa only; while *pūrīs,* vegetables and sweets he can take cooked by all except untouchables. *Khīra* (rice cooked in milk) belongs to the first category in some places and to the second at others. This has given rise to the institution of Brāhmaṇa cooks. All cooks must be Brāhmaṇas and therefore most Brāhmaṇas are cooks. There are some low castes which are untouchables and their mere touch will pollute you. In the southern India, their coming into a street

will pollute you. In some localities even the sight of a low caste is regarded enough to pollute the higher caste. Then among the untouchables there are grades. All untouchables do not touch each other, let alone the acceptance of food. We do not want to horrify the reader with the absurd details of these absurdities. The Arya Samaj has all along been trying to abolish these distinctions. All Arya Samajists dine together. They engage any cook that is fit to cook. In the beginning there were some difficulties, as superstitions die very hard. Even now some weaknesses are lingering. But there is a marked difference between the conditions to-day and those in 1875. It is no mean struggle that the Arya Samaj has had to fight in abolishing these ordinary evils. In the closing years of the last century the Arya Samajists of the Eastern Punjab (*i.e.*, Rohtak, Karnal and Hissar) had to face horrible persecutions and boycott in the villages, *mohallas* or localities, simply because they took within their folds Rahtiyas, Odes and other low communities. Now the world is so changed that we can laugh at old follies. But think of the days when water-bearers, barbers, washermen and others would boycott you totally and you would not be allowed to pull water from the common well because you drew the untouchables nearer.

Some people complain that in this respect the Arya Samaj has been too slow. It should be admitted that there remains much to be done. But if you take into consideration the fact that the Arya Samaj has not isolated itself from the Hindu society and one aim of the Arya Samaj has been to carry the Hindus with it, you will find that the Arya Samaj has not been idle. Where concrete steps could not be taken, at least there is a marked change in the mentality. The citadel of orthodoxy has been shaken to its very foundeations and though the fabric is still standing, only a little jerk is necessary to pull it down. The bug-bear of birth prestige has altogether vanished and the evils arising therefrom are also steadily disappearing.

The splended work done by the Indian National Congress under the guidance of Mahatma Gandhi, in doing away with untouchability is worth noticing. Now as far as the constitution of the Bharat Union is concerned untouchability is a sin. No public place of worship, nor any public thoroughfare can forbid anybody's entry on account of caste or birth. That the India of 1947 could form such a constitution or that Mahatma Gandhi could command such a support from his adherents in the second quarter of the present century is due, to no small extent, to the ploughing of the field by the stalwarts of the Arya Samaj like Swami

Shraddhanand, Lala Lajpatrai and thousands of other Arya Samaj workers in the Panjab, U. P. and other provinces. In fact that first & most terrific brunt of opposition was met with by these toilers. They paved the way for future workers by killing outright religious prejudices or scriptural jugglery. The history of anti-untouchability campaign in India is incomplete without mentioning the solid foundation work done by the Arya Samaj in this line. The builders of the upper storey of a house little know what difficulties foundation-diggers had to face. But it should be remembered that the durability of a fabric has to take into account its foundational work. Arya Samajists, Congressmen and even out-side spectators have taken cognizance of these facts.

(3) Foreign Travels

Orthodox Hinduism looked upon the crossing of seas as a sin. Whoever left Indian shores was supposed to be a renegade and outcaste. How these restrictions originated it is difficult to trace, for in ancient times we find Aryans very enterprising and travel-loving. The marks of their colonization are still found in Eastern Archipelago and other places. Some historians go so far as to suggest that Greece was under the influence of the Aryans of India. It appears that when Vedic

civilization waned and people of other countries took to anti-Vedic ways, weakness of the Aryans of Bhāratavarṣa led them to protect their culture by prohibiting emigration. This prohibition became so rigid in a course of time that India lost all her colonies and outer trade and enterprising persons could not dare cross the seas.

Raja Ram Mohan Roy had a great difficulty when he went to England. Babu Keshav Chandra Sen was threatened ostracization when he boarded the ship for England. Even now orthodox families either do not send their sons abroad or require them to undergo purificatory ceremonies on their return. When Indian labourers were sent to Africa or Fiji or South America, as soon as they landed there, they were told by the shrewd Christian missionaries that on the basis of their religious scriptures they were no longer Hindus and that the only alternative was that they should be converted to Christianity. Some of the Indians fell into the well-laid ruse and changed their religion, while others remained stubborn. But as far as the Indians in India were concerned, the emigrants were clearly outcasted. Swami Dayanand saw the folly of it. He did not find any Vedic sanction for this cruel prohibition. He criticised vehemently the spurious scriptures which enforced this prohibition. The Arya Samajists who went abroad for education

or other purposes refused to undergo any purificatory ceremony on their return, as they said, religion was above geographical limits. In the beginning there was some hubbub, but now everything has been settled down and the Hindu society has ceased to look upon sea-crossing as a sin. Now Arya Samajic missionaries go to Arabia, Baghdad, Africa, America and Europe to preach their religion without any hitch.

(4) Emancipation of Womanhood

Emancipation of womanhood has always been an anxious item of the reformer's programme in all ages and all societies. 'Woman' is perhaps the weakest part of human society, weaker than the depressed and the low. Not that there is anything low in the woman. The woman is a gem and therefore she is persecuted. She is persecuted because her male partner is physically too strong to be kept within bounds and mentally too weak to stand low temptations. He makes her the tool of his enjoyment and rides roughshod in satisfying his carnal appetites. She is not only the object of individual lust but also a cause of jealousies between two or more rival parties and whenever any discord occurs, she is always to suffer, to suffer for her beauty, for her tenderness,

for her gentle and captivating qualities.[1] If you wish to assault your enemy you will assault his woman-folk ; if you want to abuse him, you must refer to his female relations. 'Might is right' is the law of the jungle and when due to suppression of civilization, the law of the jungle prevails, the woman is the butt of all sorts of persecutions. It is only the most cultured who can realize the importance of the woman and give her her right place in the society. For this self-restraint is necessary.

The Hindu society in which Swami Dayanand began to work was *very* unjust towards its womanhood. I should not say that it was the *most* unjust. That would be wrong. Western critics of our civilization have often been too cruel in estimating our merits and demerits and often political motives have been their guide. The woman has fared much worse in the hands of Islam and Christianity.[2] Still the position of the woman in the Hindu Society is not what it was in the Vedic times. The Vedas allowed the woman a full partnership. She was the equal half of her husband (अर्द्धांगिनी). In theory even the Hindu society

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[1] حسن بھی کیا عجیب علت ہے—جسنے ڈالی نظر بری ڈالی

[2] See "Dayanand's Contribution to Hindu Solidarity," Chapter XI, page 97.

admitted it. But in practice there were many disabilities. For instance: (1) Woman were not taught. (2) They were not taught the Vedas. They were supposed too low for sacred studies. (3) A man could marry several wives at the same time. (4) A widower could marry any number of times, but even a child widow had to keep enforced widow-hood. (5) She was kept in the Purdah. These disabilities might have been knowingly introduced at a time when social and political downfall of the Hindus compelled them to have recourse to such tactics in order to defend themselves. But it was no reason why they should continue. Swami Dayanand discussed this question fully in his works. He has quoted the Vedas and other scriptures to prove that woman has as much right to read the Vedas as man. She wears sacred thread, reads the sacred books and has a free choice in marriage. A widow's right of remarriage is the same as a widower's. Polygamy is as bad as polyandry. Purdah is a cruelty.[1]

The Arya Samaj had to fight much when it began the work of female education. The first indigenous girls' schools were those of the Arya Samaj and even now their number is not insignificant. There is hardly any Arya Samaj to

1 Vide the *Satyarthaprakasa* of Dayanand, Chapters III and IV.

which a girls' school is not attached. The Arya Samajists were the pioneers of female education and even now they are maintaining the same position.

The question of widow-remarriage was taken up by Pt. Ishvara Chandra Vidyasagar of Bengal and through his efforts the Widow Remarriage Act was passed in 1856. Then there was no Arya Samaj in existence. But that law remained a dead letter for decades till the Arya Samajist came into the field and gave a strong impetus to the widow-remarriage movement. Widow homes have been started and there are regular widow remarriage societies, whose sole object is to educate public opinion and to allow necessary facilities in the matter. Sir Ganga Ram, a prominent Arya Samajist of the Punjab has left a rich legacy for the help of the widows and there are widow-homes under "Sir Ganga Ram Trust" at all important centres in India. One evil that enforced widowhood did in the Hindu Society was that the widows, tormented by inhuman restrictions in their homes, were often tempted to run away to Islam and Christianity. Even now this process is going on. But the rescue work done by the Arya Samaj is admirable. Formerly, we were nicknamed as widow-rescuers. Islam and Christianity look upon us with a hostile eye because we have stood in their way of reaping

a cheap harvest. But now every Hindu appreciates our work and whenever there is any case, the only society to which the Hindu runs for help, is the Arya Samaj. Even bigotted opponents of the Arya Samaj have been compelled to change their attitude when the shoe pinched their own foot and the Arya Samaj relieved them of their difficulties.

It was the Arya Samaj that broke the *Purdah* first; and allowed full freedom of movement to its woman-folk. Now our ladies attend lectures and other social functions openly and freely.

What woman suffragettes could not achieve in the West with all their agitation and storm, the Arya Samaj allowed them without any hitch. Any lady can be a member of the Arya Samaj and vote. She can represent on higher bodies. Our Pratinidhi Sabhas have got important lady-members ont the Working Committee. Here too the honour of beginning the work goes to the Arya Samaj.

The so-called *Sati* system or the burning of a living widow with her dead husband at the pyre was the most horrible custom among the Hindus. In the time of Lord William Bentinck (1834 A.D.) a law was passed which prohibited Sati-system on humane grounds. But the orthodoxy felt that it was an undue interference in their religious

matters. The Pandits thought that their sacred scriptures sanctioned the system. Swami Dayanand proved that the quotations given by the Pandits in support of Sati-system were all spurious and that the Vedas did not allow such inhuman practices[1]. The propaganda that the Arya Samaj has been carrying on in this connection has borne much better fruit as it has helped in the change of mentality.

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1. Whatever may have been the history of the Sati System, the one great unfairness to the Vedic Literature and therefore to Vedic Religion and Culture has been to twist Veda mantras by interpolation as well as forced interpretation in favour of Sati and to compose spurious Slokas in Smrtis. Here Rg Veda V, 18-7 is noteworthy:—

इमा नारीरविधवाः सुपत्नीराञ्जनेन सर्पिषा सं विशन्तु । अनश्रवो ऽनमीवाः सुरत्ना आ रोहन्तु जनयो योनिमग्रे ॥

(ऋ० १०।१८।७)

This mantra literally means:—

"Let these unwidowed dames, faithful wives, adorn themselves with unguent and balm. Tearless, undiseased, decked with fair jewels, these dames may take their foremost place in the house." Obviously this *mantra* allots a prominent place to ladies. But our cruel Pandits read in the final word अग्रे as अग्ने The change of र into न proved havoc-producing. अग्रे meant 'in the foremost place.' अग्ने means 'O fire'. Thus people thought that the *mantra* alludes to cremation fire and the lady has been asked to decorate herself and joyfully immolate herself on the pyre of her dead husband. A little attention will tell the reader that allusion to *Sati* is enforced, unwarranted and highly mischievous. Similarly, there are interpolations about several evils. If the Pandits of Raja Ram Mohan Roy's times had been rightly taught, the Raja would have found it easier to marshal the reforms.

(5) Śuddhi Movement and Reclamation Work

"*Śuddhi*" is a Sanskrit word which means purification. In religious terminology it is now applied to (1) conversion to Hinduism of persons belonging to foreign religions, (2) reconversion of those who have recently or at a remote period, adopted one of the foreign religions, and (3) reclamation, *i.e.*, raising the status of the depressed classes."[1]

"The Arya Samaj, being a Vedic Church, and as such a Hindu Organisation, engages in the work of reclaiming those who have left Hindu society, and it converts everyone who is prepared to accept its religious teachings. In this work it comes into direct conflict with the proselytising work of the Musulman *Mullah* and the Christian Missionary; the Musulman fanatic and the Christian zealot hate it, but even the sober-minded Moulvie and the broad-minded Christian do not like it. Yet it has met with considerable success in reclaiming Hindus converted to other faiths, and in stemming the tide of conversion. But its greatest success lies in raising the social status of the depressed classes among the Hindus and preventing them

1 The *Punjab Census Report for* 1911, p. 148.

from leaving Hinduism and joining other religious denominations."[1]

"Special efforts are directed to the reconversion of converts from Hinduism to Christianity or Islam, while persons who are Christians or Mohamedans by birth are also occasionally converted."

".....of such Mohamedan converts I have myself known at least one case, and others have occurred. There is a society affiliated to the Arya Samaj, which is known as the Rajput Shuddhi Sabha, which has as its chief object the reconversion of Mahomedan Rajputs to Hinduism via the Arya Samaj. On a single day 370 such Rajputs were converted to Aryaism. In three years, between 1907 and 1910, this society claims to have converted 1052 Musulman Rajputs."[2]

The idea of *Śuddhi* originated in South India at the time of Malabar outrage in 1921, when the Moplahs practically butchered the Hindus both high and low. The Hindus were faced with two clear cut alternatives—either to become Muslims or be butchered.

Two thousand and five hundred families who became Muslims were reconverted. At that time some of the converts since the time of Tippu Sultan

1 *Lala Lajpat Rai's Arya Samaj*, pp. 220-221.

2 *U. P. Census Report for* 1911, p. 134.

were also reclaimed. Since then the idea that even the Muslims and Christians can be taken into Hindu fold has taken deep root into the Hindu community. Now there is no difficulty in absorbing the converts. But there is a question of protection from Moslem wrath, and of provision. However, wherever the workers work enthusiastically success is sure. In Calicut about 3 dozen people both Christians and Mohamedans including two cases of Moplah born women have been converted and a European girl. Many educated Christian girls are not only willing but anxious to come to Hindu fold provided good partners in life be provided for them. In addition to the Arya Samaj work, at some places in the South, Harijan Seva Sanghas are anxious to introduce Śuddhi among the Christian converts.

Likewise in Travancore State, the recent political troubles on account of the fast increasing number of Christian converts and efforts of Christian missionaries to sweep away Hindus have opened the eyes of the Hindu leaders and the idea of Śuddhi movement has taken a root in the Hindu community. During the last few years Kerala Hindu mission has been started which claims that 50 thousand people have been brought back to Hindu fold. In South Kanara which is the centre, about 18 people have been brought back from the Christian fold through the efforts of local

Pracharaka. The Calicut Arya Missionary tells us that he has got applications not from hundreds, but thousands who are willing to come back to Hindu fold, provided the Arya Samaj guarantees protection and provision. This was written in 1939. Since then much greater progress has been made. (author).

(6) Uplift of the Depressed Classes

There are certain classes or castes among the Hindus which under certain social disabilities and traditions have been consigned to perpetual depressedness. They are regarded low by birth. They can do only menial work. They cannot attend schools, nor they can follow nobler professions. Nobody would teach them and if they arrange to teach themselves higher castes would come down upon them. They cannot start big shops, as nobody would deal with them. Some of them are so low that nobody touches them. Thus some of them are depressed though touchable, others untouchable. Barbers, water-pullers etc., are among the depressed. Sweepers, cobblers etc., are among the untouchables. Religion does not allow such cruelties, but age-long tradition is stronger than any religious scriptures.

In this sphere too the Arya Samaj is the first indigenous body to start work. "This reclamation

is taking two distinct lines: (1) the raising of the status of castes not entitled to wear the sacred thread, by admitting them to that privilege; and (2) raising the untouchables to the rank of touchables and educating them to higher social ideals, with a view to eventually raising them to social equality with other Hindus. This work is done by the Arya Samaj as such, as well as by special organizations supported by the Arya Samaj and affiliated directly or indirectly to the latter." (*Lala Lajpat Rai's "Arya Samaj," p.* 222).

In justification of the above work it seems best to quote from the speeches of Lala Lajpat Rai:—

"It is to be remembered that national decline has its origin in the oppression of others and if we Indians desire to achieve national self-respect and dignity, we should open our arms to our unfortunate brothers and sisters of the depressed classes and help to build up in them the vital spirit of human dignity. So long as we have these large classes of untouchables in this country, we can make no real progress in our national affairs, for this requires a high moral standard and this is unthinkable where the weaker classes are unfairly treated. No man may build his greatness on his brother's weakness. Man shall stand or fall by his own strength." (*Lalaji's Speech at Gurukul Kangri*).

"The cause of the depressed classes combines in it the best of religion, the best of humanity, and the best of nationalism; that it is a cause worthy of the best energies and the most strenuous efforts of a large number of India's daughters and sons, such as believe that 'Life is a mission and duty its highest law', and that the best fulfilment of that duty lies in the service and uplifting of those whom human tyranny and prejudices have put out of the pale of humanity, and who are unfortunately the victims of the idea that they deserve no better fate. .....

"In my opinion no greater wrong can be done to a human being endowed with intellect than to put him into circumstances which make him believe that he is eternally doomed to a life of ignorance, servitude, and misery, and that in him any sort of ambition for his betterment is a sin.....

"I am a Hindu and a firm believer in the doctrine of *Karma*. I also believe that every man makes his own *Karma*, and is thus the arbiter of his own destiny. I therefore look at the question thus: the ancestors of the Hindus (or perhaps they themselves in their previous existence), in the insolence of wealth and power maltreated people whom God had placed under them to protect and bless. The degradation of the latter reacted upon them and reduced them to the subordinate posi-

tion which has been their lot for so many centuries, without in any way benefiting those who had already been degraded by them. This double degradation has resulted in the loss of the manly instincts of the race; and we find that despite a strong and sincere desire to improve, we feel as if the wheels of progress are kept back by forces beyond our control. The highest interests of the nation therefore required that the best in us should be devoted to the undoing of the mischief wrought by us or our ancestors.....It is not a question of charity or goodwill but one of *national self-preservation*.....there is another aspect which Hindus cannot ignore. The depressed classes or the vast bulk of them, are Hindus; they worship Hindu gods, observe Hindu customs, and follow the Hindu Law. A great many of them worship the cow and obey their Brahmin priests. They have no desire to go out of Hinduism unless it be impossible for them otherwise to better their position religiously, socially and economically. Nay, they cling to Hinduism in spite of the knowledge that by giving it up and adopting other faiths they have an immediate prospect of rising both socially and economically. There are agencies prepared to receive them with open arms if only they give up their ancestral faith, of which they know little, and whose priests care so little for them.....

According to sound social conceptions, there cannot be much hope for a society which keeps a fourth of its total strength to perpetual bondage, doomed to dirty work, insanitary life, and intellectual starvation and denies them opportunities of association with other members of the community. I am not prepared to admit that such a state of things forms an essential feature of Hinduism; it is enough to shame us that it should be associated with present day Hinduism..... I would, therefore, appeal to every Hindu to be serious about it; this is no time for trifling. The Christian Missionary is gathering the harvest and no blame can attach to him for doing so. He is in this country with the message of *His God*, and if the Hindus forsake their own people, He, in any case, will not fail them. The depressed classes, as I have said, have no desire to leave Hinduism, if the latter make it possible for them to progress on human lines; but if in its stupidity it hesitates and hesitates, they are not willing to follow in its train any longer."[1]

"..... In the Punjab and the United Provinces substantial work is being done by the Arya Samaj. In my eyes the chief merit of this work lies in forcing or persuading Hindu society to assimilate these classes and raise them to a respectable position in the social scale. From that point of

1 Lala Lajpat Rai's Presidential Address at Karachi.

view the methods of the Arya Samaj are much more effective than those adopted in other parts of India. .....It is the Arya Samajists who open and maintain schools, colleges, Vidyālayas and Gurukulas for the education of their boys and girls; it is they who fight their religious and denominational battles; who defend their Śāstras, who serve them in times of famine or distress, who look after their womanhood, and who spend money, time and energy in reclaiming those who would otherwise be lost to them. The orthodox are angry with the Arya Samaj on account of their audacity in admitting some of the depressed classes and untouchables into Hindu society. They threaten to excommunicate and in some cases, they carry out their threats, but eventually find it useless to beat their heads against rocks.....

"The Arya Samajists reclaim these depressed classes by admitting them to the privileges of the *Dvijas*. They administer Gayatri to a select number, invest them with the sacred thread, confer on them the privilege of performing Homa, and start inter-dining and in a few cases even intermarriage with them. This startles the Hindus. The whole country where such a thing is done for the first time is thrown into convulsions. People begin to think and talk. Occasionally they resort to violence which in some cases leads to litigation,

but eventually truth, justice and perseverance triumph. In the territories of the Maharaja of Jammu and Kashmir the whole strength of one of the castes (in one pargana), 10,000 souls, has been admitted in the Arya Samaj.....In another district (Sialkot) over 36,000 of another caste have been similarly raised. A special organisation has been formed to look after their education, etc., called the *Megh Uddhar Sabha* (a society for the uplift of Meghs), which maintains a central school and several primary schools.....In another district (Gurdaspur) Pandit Ram Bhaj Dat has reclaimed several thousands within the last two years.....In another district (Hoshiarpur) thousands have been reclaimed.....in Lahore itself good work is being done among Hindu sweepers and chamars.....But the best and most cheering part of this work is that in some places the orthodox party have become conscious of their duty towards the depressed classes and are in full sympathy with the Arya Samaj.....In the U. P. , the home of Hindu Orthodoxy, the work is more difficult; but last year I succeeded in making a big hole in the orthodox fortress by reclaiming a number of *Domas* (one of the lowest untouchable castes in the U.P.) and admitting them into the Arya Samaj. I went to their houses in the interior of the hills and along with a number of high caste Arya Samajists ate

food cooked by them and drank water brought by them."[1]

Lalaji speaks of times when the work was at the initial stage. In these more than four decades the work has much gone up. Mahatma Gandhi's whole-hearted support to the cause of Harijans (a new name given to the depressed classes by Mahatma Gandhi), has brought about a marvellous revolution and none is gladder than the Arya Samajist that his dream of life is being realized. In some quarters there is a tendency to belittle the work done by the Arya Samaj, but those who can understand things, know that the Arya Samaj is a great force, though at times invisible. Those who wish to study facts should go and see the splendid work done by Dayanand Dalitoddhara Mandala and Dayanand Salvation Mission under the able guidance of Lala Devi Chand of Hoshiarpur.

The Dayanand Dalitoddhara Mandala, Punjab, was started in February, 1925 on the occasion of Dayanand Birth Centenary, Muttra. This Mandal up to 1938 reclaimed 93,283 persons.

The All-India Dayanand Salvation Mission was founded in the latter part of 1933. Its objects are:—

(1) To rescue Hindu girls and widows from

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1 Lala Lajpat Rai's "Arya Samaj," (1932 Edition)pp. 266, 268.

the clutches of the ruffians and save them from molestation by bad characters.

(2) To arrange for rescue homes at important centres.

(3) To convert non-Hindus to Hinduism. From 1934 to 1938 persons converted number 8,684 and girls and women rescued 448. (*Vide reports for* 1938).

These are the achievements of only two typical institutions. There are hundreds of other institutions which are working more or less on the same lines and which have attained various degrees of success. Almost every Samaj (in India there are above two thousand Arya Samajas) is a centre of such activities and Shuddhi and reclamation work have been an ordinary item of their programme. It is difficult to collect accurate figures.

We cannot close this chapter withourt making a special mention of two very important departments working under the Arya Pratinidhi Sabha, United Provinces:—

(1) *The Nāika-Sudhāra Department*—In Kumaun and Garhwal hills there is a caste called Naika which does not give its girls in marriage. These Naika girls are licensed prostitutes and the license is given them openly by their parents. It is supposed to be irreligious to marry a girl. Boys marry from other castes and the children of these

unmarried girls generally inherit the property of their maternal uncles. The U. P. Pratinidhi Sabha has a regular department whose business is to popularize marriages and to save Naika girls from this life of shame. Several Naika girls have been duly married and several are getting education either in Arya Samajic schools or elsewhere with the help of the Arya Samaj.

(2) *The Aryanagar Settlement, Lucknow*—There are a few *criminal* tribes in U. P., whose chief means of living is theft. With them theft is a regular institution and parents give their children regular instruction in this art from their very birth. These tribes are a menace to peaceful citizens. The Government formerly entrusted the work of their reclamation and reform to missionaries. Now for some years the Lucknow Criminal Settlement is in the hands of the Arya Pratinidhi Sabha, U. P. The Government finances and advises, while the Sabha manages. In order to remove the impression of a bad name, the institution is called 'The Arya Nagar Settlement.' A few minutes' ordinary visit will convince the visitor of its usefulness.[1]

(7) PHILANTHROPIC WORK

"Besides its religious and educational propaganda the Arya Samaj engages in philanthropic

[1] This was written in 1939; now the U. P. Government manages the institution.

work on a large scale. Outside Christian circles it was the first purely Indian association to organise orphanages and widow homes. The first Hindu orphanage was established at Ferozepur , in the Punjab, in the lifetime of the Founder of the Samaj; it still retains its position as the premier Hindu Orphanage in India, has splendid and commodious buildings, all erected by private charity, and maintains schools and workshops for the training of boys and girls. There are a number of other orphanages on similar lines in Northern India, controlled and managed by the Arya Samaj; and besides these, many Hindu institutions and orphanages spread over Inida bear the impress and influence of the Arya Samaj and owe their birth and efficiency to the Arya Samajists."[1]

Of the first type some important ones are at Ajmer, Bareilly, Agra, and Banaras. Of the second type are Hindu orphanages at Bhiwani, and Kanpur. Ther is a network of widow Homes at all important centres in the Punjab, U. P., Behar, Bengal and C. P. under the management of Sir Ganga Ram Trust.

(8) Famine Relief

"The Arya Samaj was the first non-Christian private agency which started a non-official move-

[1] Lala Lajpat Rai's "Arya Samaj, (1932 Edition)" p. 283.

ment for the relief of distress caused by famine. The writer of this book (Lala Lajpat Rai) was among the first organizers, and the following facts taken from a report which he prepared after the famine of 1899-1900 may be of interest. In the first two famines dealt with by the Arya Samaj, the movement was confined to orphan relief, and was called the Hindu orphan relief movement. This was started in February, 1897, for the relief of Hindu children left destitute in the famine of 1896-97. Appeals for help, issued under the auspices of the Arya Samaj, were liberally responded to by the Hindu community generally, and by the members and sympathisers of the Arya Samaj in particular. About 250 Hindu children were rescued by agents deputed by the movement and were brought into the Punjab, where four new orphanages were founded to accommodate them in addition to that already existing at Ferozepur.

"By October 1899, the pinch began to be felt severely in Rajputana, the Central Provinces, Bombay, Kathiawar and portions of the Punjab..... The Lahore Arya Samaj lost no time."

"Similarly we carried on a successful campaign in Kathiawar, the Central Provinces, and parts of Bombay, and succeeded in rescuing altogether about 1,700 children."

"In 1908, however, the movement was expanded, and general relief was aimed at."

"At the time of the great earthquake in the Kangra valley in 1904, it organized relief on a large scale..... In this calamity the Arya Samajists were the first to reach the afflicted area." (pp. 246,247 of 1932 Ed.)

So much about the beginning. Now there are several Hindu organisations which have taken the cue from the Arya Samaj. Besides, the Arya Samaj has not slackened its activities. In the earthquakes of Behar and Quetta its agents did their level best to give relief to the sufferers.[1] Every Arya Samaj, big or small, thinks it its paramount duty to organize philanthropic work for the locality.

[1] To this list may be added the work done during Bengal famine and Assam flood. The International Aryan League Delhi has a separate department for this work. Its workers are ever-ready to rush for help whenever it is needed.

CHAPTER XIII

EDUCATIONAL WORK

The Eighth principle of the Arya Samaj is that efforts should be made to disseminate knowledge and expel ignorance. This is a sure indicator of the mentality of the founder and it is a matter of gratification that his followers have discharged the duty so zealously. The reader might remember the demand made by Swami Virajanand on his disciple Dayanand. When the latter finished his education and came to the preceptor for leave to go, Swami Virajananda demanded the payment of his debt. In Sanskrit terminology it is called the Ṛṣi Ṛṇa or the debt of sages. No Arya ought to regard himself free from this debt as long as he does not contribute his fair quota to the dissemination of knowledge and expulsion of ignorance. Our preceptor taught us. We should pay off this debt by teaching others. Ṛṣi Dayanand's payment of Guru Virajanand's debt took the form of the Arya Samaj and Swami Dayanand's followers can pay off the debt of their Guru only by contributing their fair share in the education of the country.

We have already mentioned how Swami Dayanand first set up Vedic Pathsalas which had to be closed for want of fit stuff. Immediately after Swami Dayanand's death, the Arya Samaj, Lahore, founded Dayanand Anglo-Vedic High School, Lahore to perpetuate the memory of the founder of the Arya Samaj. There was such an enthusiasm that Lala Hansraj who had just graduated offered his honorary services to the institution for twenty-five years. The High School rose to the first grade college with Lala Hansraj as its honorary principal and Lala Lajpat Rai as his co-worker.[1] Other D. A. V. schools and colleges followed in close

[1] "The School Department was opened in June 1886, and at once became popular. The College Department was opened in June, 1889, and began with less than a dozen students. The popularity of the institution can be judged from the fact that on December 31st, 1931, we had 1737 students in our School and 903 in the College, besides a number in the purely Vedic Department, in the faculty of Hindu medicine, in the engineering and tailoring classes." (*Lala Lajpat Rai's Arya* Samaj, p. 191).

The number of students on the rolls of the College on 1st February, 1939 was 1093 and of the D. A. V. High School, Lahore in the year 1937-38 in the High, Middle and Primary Departments 3905.

The Muffasil Schools which stood affiliated to the Managing Committee of the D. A. V. College on 31st March, 1939 were 26 :—

Peshawar, Multan, Qadian, Amritsar, Kanjrur, Batala, Dasuya, Patti, Shahpur, Delhi, Shujabad, Hafizabad, Lyallpur, Abbottabad, Kangra, Hissar, Ambala, Pundri, Behrampur, Khanewal, Ahmedpur, Taran Taran, Saliana, New Delhi, Chuharmunda (Sialkot), Nonar (Sialkot).

succession. In this last half-century, it can be safely said that the Arya Samaj is the only indigenous body which has to its credit such a long list of schools.

So much about boy's education. The Arya Samaj took no less interest in girls' education. That was the time when orthodoxy regarded it a veritable sin to teach girls. The old Sanskrit pandits followed the notorious Sanskrit saying स्त्रीशूद्रौ नाधीयाताम्

"Teach not women and Sudras";

The "Kanyā Mahāvidyālaya", Jalandhar, was the first big ladies' school under the auspices of the Arya Samaj and venerable Lala Devaraj, its founder. People were up against those who sent their girls. All sort of nonsense was spread

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The partition of the Punjab by creating a new State of Pakistan has led to the closure of several flourishing institutions of the Arya Samaj with assets amounting to crores of rupees. Some of them have shifted to East Panjab and Delhi and are trying to adjust themselves to new conditions. A new college has been started in Delhi, named after Lala Hansraj of D. A. V. College, Lahore fame.

The D. A. V. College at Kanpur has more them 5,500 students and a staff of about 200 teachers. The D. A. V. Colleges at Banaras, Lucknow and Dehra Dun are among the flowing institutions of Uttar Pradesh. Besides there are mumerous D. A. V. High Schools and Inter Colleges managed by the Arya Samajists of Uttar Pradesh, Behar, Bengal, Ajmer and other provinces.

A D. A. V. College was started at Sholapur (Bombay Presidency) on 1st June, 1940. Now it is a full-fledged first grade college.

against them. Even when the Government wanted to foster female education the orthodox public opinion presented a great obstacle. But the Arya Samaj persisted doggedly and in a course of time, mentality of the people changed. Almost every Arya Samaj thought it its paramount duty to start a girls' school, at least up to primary stage. To-day female education has made great progress. There are well-run Government and non-Government girls' colleges and schools for girls all over the country, but the Arya Samaj's contribution is the most considerable.

In the beginning the Arya Samaj confined its activities to co-operating with the Government in matters of education. It had no programme of its own. All schools and colleges of ours were on the lines chalked out and followed by the Government, with only one exception, that is, we set apart a period in the school curriculum for religious instruction. In this latter, we followed the Christian Missionaries, whose educational institutions were older than ours. But a need was felt to carve our own way. The lines followed by the Government smacked of foreignness and in many points lacked the penetration necessary to read the genuine national needs. The aim of the Christian workers was to sow the seed of scepticism towards the Hindu religions and pave the way for Christian

conversion.[1] In 1817 David Hare, an English Watchman and Raja Ram Mohan Roy started the Hindu College in Calcutta. But the greatest influence exercised over the Bengali youth was of Mr. H. L. Derozio who was a free thinker. The Serampore College was founded by three Baptist Missionaries Carey, Marshman and Ward. In Madras and other parts of the country Mission institutions had set the face of the educated Indians much against their culture and religion. So much so that a young Bengali would eat beef openly and exult. Babu Keshav Chandra Sen, a great patriot and leader of the Brahmo Samaj, looked upon the sacred thread ceremony of the Hindus as a tissue of superstition and publicly discarded it. The Arya Samaj felt that the schools and colleges opened by it on the old Government lines were good so far that they kept the youths in touch with the Samajic teachings and saved them from the

1. "The moral benefits, which the Hindu youth derive from the mission schools are lasting and inestimable in their nature. From a judicious study of Geography, they learn *to disbelieve the statements of the Hindu Shastras*.....It is not our privilege to mention any conversions from among our school boys, but it is something to give the Hindu boys a *sound knowledge of Christianity*. It is something to destroy their prejudice in favour of idolatry and caste. It is something to *give them a prepossession* in favour of Christ and His religion, before they go out into the world, to exert an influence over the people with whom they are to live." (Our Missions in India by E. Morris Wherry published by the Stratford Co., Publiseers, Boston, p. 148).

pernicious influences of Western materialism. But they were quite inadequate to turn the tide to another channel. For this a separate scheme of nationalizing education was needed. Here again the pioneer was an Arya Samajist, a disciple of Swami Dayanand, Lala Munshi Ram, Pleader, Jalandhar, (afterwards known as Swami Shradhanand). He criticised the British policy of education and condemned outright the principle of imparting education through a foreign medium. Swami Dayanand in his *Satyarthaprakasa*, Chapter III, dwelt at length on the programme of the child's education and Lala Munshi Ram derived his inspiration from there. In 1901, he was able to found Gurukul Kangri, Hardwar which is a monumental *modern* institution of *old* type. In those days, when Lala Munshi Ram talked of imparting education through Hindi, he was jeered at. But here again the credit of changing public opinion goes to the Arya Samaj. Mahatma Munshi Ram showed his experiments to all leading thinkers of India and elsewhere and whoever visited Gurukul Kangri and other Gurukuls could not help being influenced by the beauties of old Vedic Culture. If you read the speeches delivered in the third decade of this century and compare them with the opinion of the seventies of the last century, you will find a wonderful change.

"English learning" declared Mr. Jitendra Lal Banerji, "may be good; English culture may be good, their philosophy may be good....but each one of these but helps to rivet the fetters of our servitude....Take them away."[1]

Sir Rash Behari Ghosh in the course of a speech delivered in 1911, in support of the establishment of a Hindu University said, "Education must have its roots deep down in national sentiment and tradition....We are the heirs of an ancient civilization....In our curriculum, therefore, Hindu ethics and metaphysics will occupy a foremost place, the Western system being used only for purposes of contrast and illustration...."[2]

Sir Rabindranath Tagore in Madras in 1919, called the present education, as "a kind of food which contains only one particular ingredient needful for its vitality, and even that not fresh, but dried and packed in tins."[3]

This change of mentality is recognized by every one who can see. Lord Ronaldshay says, "The Western educated Indian of to-day no longer looks upon his country's past with the contempt of his predecessors of fifty years ago. On the contrary, his tendency is, rather unduly to exalt it."[4]

[1] *The Heart of the Aryavarta* by Lord Ronaldshay, p. 58.
[2] Ibid. p. 59.
[3] *The Heart of the Aryavarta* by Lord Ronaldshay, p. 60.
[4] Ibid. p. 67.

We have not got space to dilate further. Mere affixing of a list must give the reader the idea of our work[1].

Another item to which the Arya Samaj has given its close attention is the education of so-called untouchables or depressed classes. Here too we entered the field when there was none else there. The first schools for untouchables were ours. We took up the work at a time when there was no political impetus and when the work had to be done for work's sake. We educated the untouchables for no political ends, but to better their lot. We staked all our conveniences and faced untold sufferings owing to the opposition of the orthodoxy. Now those initial difficulties are over and though much work is yet to be done, the way has become smoother.

With, the going away of the Britishers and coming of Independence, new vistas of life have opened and we people of Bharat Varsh are busy formulating our own scheme of education. It is hoped that the Arya Samaj's contribution to all schemes for betterment of the people will be generous, selfless and valuable.

[1] Some of the important Gurukulas are Kangri (Hardwar) with its branches at Indraprastha, Brindaban (U. P.), Baidynath Dham (Behar), Hoshangabad (C. P.), Daily (Meerut), Chittor (Raiputana), Sikandrabad (U. P.), Mahavidyalaya Jwalapur (U. P.) Kanya Gurukul Dehra Dun, etc. etc.

CHAPTER XIV

POLITICAL WORK

Political consciousness is one of the most important objectives of religious awakening. A political slave cannot expect to have spiritual release. Whoever is slave this side the death is also a slave in after life. The Arya Samaj believes in the continuity of this life with the after life. Religion aims at final deliverance which means a total deliverance from all shackles, material or spiritual, as a result of smaller deliverances from smaller shackles. Swami Dayanand found India in political bondage. He deplored this in the following pity-invoking language:—

"On account of our misfortune, idleness, negligence and internal dissensions, not to speak of other countries, even in India itself, the Arya have no sole independent, free or fearless government of their own. At present whatever little there is, is foreign-trodden. A few states are free. When evil days come, the people of a country have to bear many hardships. However good, others may do, *self* (*svadesi*) *government is the best government.*" (Satyārthaprakāśa, Chapter VIII).

It was claimed that the British Government was the best possible government. Swami Dayanand does not waste time in controverting this claim. He compares "Surāja" (सुराज) or "good government" with "Svarāja" (स्वराज) or self-government and says that no foreign government, however good, can ever equal self-government. You can just imagine the time when Swami Dayanand made this declaration. He died in 1883. His *Satyarthaprakasa* was written long before his death. The Indian National Congress was started in 1885, not as a swaraj-demanding society, but as a petitioning body for some share in the service. It was in 1906 that Mr. Dadabhoi Naoroji could speak of self-government in his famous presidential address, at the Calcutta Session. Therefore Swami Dayanand's talk of Swadeshi-Raj or "Svarāja" at a time when the country was so backward in political consciousness bears special significance. One great complaint which Swami Dayanand has against the Brahmo Samajists is their love for foreign things and their apathy for Svadeśi-cloth, Svadeśi things and their own culture.[1] I have seen old persons who learnt the first lesson of Svadeśi from Swami Dayanand and who stuck to it like anything. No doubt, Swami Dayanand was a religious reformer and the Arya Samaj is a purely religious society.

1. Vide Satyārthaprakāśa, Chapter XI.

But the religion that the Arya Samaj holds is an all-covering thing. It excludes no department of life. It does not call upon its members to keep aloof from politics. How can it? Lala Lajpat Rai and Swami Shraddhanand and several other important and unimportant members of the Arya Samaj always took a living interest in political matters. In its early life the opponents of the Arya Samaj brought a charge against the Arya Samaj that it was a political body. Sir Valentine Chirol wrote stringent articles against it. Lala Lajpat Rai was deported in 1907 and several Arya Samajists in the Punjab and elsewhere had to suffer much. In the beginning, it was a fashion for our adversaries who failed to hold their own in the religious discussions, to poison the ears of the officials against us. It was all peevish and false. The Arya Samaj never transgressed its due limits of a religious body. But as religion taught the Arya Samajist the love of freedom in all spheres of life it was natural for him to play the hero when time for deliverance from political bondage came. Mr. Burns, the Census Commissioner, wrote as follows in 1901:—

"That the Aryas are would-be politicians is true; but that they are so because they are Aryas is a proposition in the highest degree doubtful." (U. P. Census Report for 1901).[1]

1. Vide pp. 12 and 13 of this book.

The Arya Samajists of India have taken an active part in the struggle for freedom. The only difference is that they have not set up a separately labelled body. In the Non-co-operation Movement that the Indian National Congress sponsored in 1921 and 1931, the proportion of Arya Satyagrahis was very high. They have always given a practical support to other nationalistic movements or items of a movement. Negatively, they have always abhorred to bargain with any anti-nationalistic organisation or individual for the sake of immediate gains.

But there is one more point which it is necessary to keep in mind. The crucial test of an organisation's success is not the actual gain, but its potentiality. In this respect, if there is any organisation which has done real political work, it is the Arya Samaj. It has been giving practical training of self-government on democratic lines from its very beginning. We have shown in the chapter on constitution, that we have no pope, no guru, no dictator. Every sane adult has his or her voice in the administration. In this respect the Arya Samaj is more democratic than any democratic body. And the reason is the mentality that Swami Dayanand created in the Arya Samaj. In spite of being the actual founder of the Arya Samaj, Swami Dayanand resisted the so-often-offered tempta-

tion of being either its founder president, or its *āchārya*, or its High Command. In his life, he was constitutionally an ordinary member of the Arya Samaj and after his death, he did not leave as a pernicious legacy the tradition of Caliphate or successorship. If you ask me today as to who is the biggest man whom all Arya Samajists owe allegiance, I shall say 'none'. We elect our head every year for a fixed period. This training though keeping intact the purely religious and non-political character of the Arya Samaj, enables it to be a good training ground for self-government. We believe in no redeemer, or prophet, or God's worldly Viceroy. Our president is the President-in-the-Council. His duty is to guide the public opinion, not to stifle or override it. He does exercise the right of casting vote, but he has to carry out the will of those who have made him the president. This has saved us from many difficulties in the past and our future is full of hopes.

CHAPTER XV

OUR FOREIGN RELATIONS

By 'foreign relations' we mean the relations of the Arya Samaj with other religions organisations whether religious or otherwise.

The nearest of all is Hinduism. Not that we are communalistic, but that there is so much common between the Arya Samaj and Hinduism. In fact the basic structure is the same; so are the fundamentals. From culture point of view there is no difference at all. There is of course the difference of attitude.

As the Arya Samaj was born in the midst of Hinduism, our first natural enemies were Hindus. Rivalry always springs from home. But it should also be admitted that our first friends were also Hindus. Swami Dayanand's first aim was to purge Hinduism of foreign and diseased matter and make Hinduism a cosmopolitan religion. He discovered that in the beginning of the world, Vedism was the religion of the whole world and that it was only when degeneration set in, that new religions sprang up. In this way Swami Dayanand thought that if Hinduism be so purified as to be identical with

original Vedism, it would be the fittest religion for the whole world and all the nations of the world would adopt it.

The clash with Hinduism began on idolatry. If Swami Dayanand had been tolerant with idolatry, the Hindu world would have readily recognised him. But this meant encouraging the disease and Swami Dayanand was uncompromising. The second point was a belief in the revelationary character of the Vedas. There is no doubt that the Vedas are held in the highest respect among the Hindus. But first of all there are many sections of the Hindus who have no reverence for the Vedas. Hinduism tolerates all sorts of absurdities. In order to widen the denotation it has brought the connotation to the zero point. It is difficult to find even a rough definition of Hinduism and Hinduism is proud that it does not subject itself to definition or delimitation. The Arya Samaj totally differs on this point.[1] It says that unless we have a definite creed, we can neither convert new members norretain older ones. To pull down our walls means to demolish our house. This is the most mistaken view of cosmopolitanism and has made the Hindus aimless. The Arya Samaj has narrowed down its creed, so that its members may

1. Vide Chapter II.

know what their main object is and pursue it in right earnest. Fortunately for the Arya Samaj, such misguided cosmopolitans among the Hindus are fast disappearing through the efforts of several Moslem organisations, which constantly try to obliterate 'Hindu' name and excite the Hindus to wake up and save themselves. The social programme which the Arya Samaj set before the country was much opposed in the beginning but has been fully adopted at some places openly, at others tacitly. The interests of the Hindus and the Arya Samaj are allied and though in some interested quarters there is an opposition to the Arya Samaj, people are coming round and realising the initial mistakes of their ancestors.

Islam and Christianity often represent the Arya Samaj as anti-Islam and anti-Christian movement. Here too vested interests play their part. In fact the Arya Samaj is neither anti-Islam nor anti-Christian. It is simply pro-Vedic. If Islam and Christianity have been preaching against Vedism and the Arya Samaj has stood up in its defence, the fault is of the assailants and not of the defender. Often it is complained that the Arya Samajic literature, including the Satyārthaprakāśa of Swami Dayanand, is full of disappointingly condemnatory criticism of Islam and Christianity. Mahatma Gandhi is alleged to have remarked that the Sat-

yārthaprakāśa is the most disappointing work of the great reformer.[1] But people forget two things. First of all Islamic and Christian anti-Hindu literature is tremendous and in order to counteract its baneful influence, it is necessary to give up courtesy and fight the enemy outright. Even now Islam and Christianity are busy with their anti-Hindu propaganda and most of the books that the Arya Samaj has written are in defence. When Swami Dayanand wrote the Satyārthaprakāśa, the market was too full with anti-Hindu literature. Nobody can appreciate the lance that Swami Dayanand had to apply without fully examining the dangerous magnitude of the carbuncle. For a man who does not care to study the nature of the disease it is very easy to remark that the doctor is too hard or that a sweeter pill could have done. You blame us for the defensive measures we are compelled to take up. But you totally ignore the Islamic attitude towards us. The bare fact that the Indian Moslems

1. It has been often insinuated that the Satyārthaprakāśa has misrepresented the teaching of Islam or Christianity by misquoting or mistranslating the texts of the Koran or the Bible. But our critics forget that Swami Dayanand used the translations of the Bible and the Koran of his own times. It is a credit to Swami Dayanand's criticism that both Islam and Christianity have changed and are constantly changing their tenets as exhibited by their latest translations or discourses. In fact Swami Dayanand has given a new light to all religions and they have availed of this light in adjusting themselves to new thoughts.

have murdered so many Aryan Samajic leaders in such a short time speaks volumes in our favour. Pt. Lekhram was stabbed in 1897, because the Pandit criticised Islamic religion and started Suddhi movement to convert those who wished to come back to the Arya Samajic fold. Swami Shraddhanand was shot dead in December 1926, for the same fault. There are secret societies or at least fanatic individuals among the Moslems whose one object is to put to sword all those who wish to defend themselves from Islamic propaganda. And the most significant feature is that whenever any murder takes place the whole Islamic India comes forward to encourage and extol these murderer martyrs. The Khaksar movement sponsored by Allama Inayatullah Mashraqi assumed dangerous proportions once. Similarly there were numerous small and big organisations whose dangerous character others cannot realize. As to Christians, no doubt they are more civilized and their methods are refined. But Christian missionaries have played and are still playing a very big part in condemning Hinduism and painting a very dark picture of it in India and in Western Countries. In America and Europe there is a regular Christian propaganda to impress upon the civilized world that the Hindus are barbarous and need conversion to Christianity. This malicious misrepresen-

tation pays them and they continue spreading venom. When this is the situation, it is but natural that the Arya Samaj should present a bold front. It is a sin not to protect oneself. The Hinduism of medieval ages has committed this sin and God's curse fell upon it.

What does the Arya Samaj want? An equal treatment and a fair field. When Islam and Christianity are proselytising religions, it is but fair that their doctrines and their policy should be open to reasonable examination by others. If you put a commodity on a shop in the market and disallow customers to examine it, it is objectionable. Moslems and Christians resent the examination of Islamic and Christian doctrines and shower abuses and curses on Swami Dayanand and other critics; but they forget that if they are so sensitive they have no business to come forward for proselytisation. The Arya Samaj is a proselytising body and it does not resent being examined. If other societies keep within reasonable limits, the Arya Samaj will always extend its hand of friendship and co-operation.

In this competition for proselytisation one thing should be remembered. The tenets of Christianity and Islam are not so antagonistic to those of the Arya Samaj as they are supposed to be. There will be found much in common between

these religions and the Arya Samaj if we go to the very root of the matter. Even best friends of Christianity and Islam do admit that their original teachings have been woefully corrupted and they need purification. Not sincere religiosity, but vested interests political, communal or even personal, are mainly responsible for creating bad blood.

There are some non-religious organisations also which sometimes betray their anti-Arya Samajic proclivities. In their case, the question is not of principles but of personalities and prestige. Sometimes an effort is made to belittle the achievements of the Arya Samaj and to usurp the cerdit due. This is a human weakness and should not be made much of. Wherever such a thing happens, the Arya Samajists should not feel embarrassed. Their perseverance and constancy will vindicate their position in the long run. Truth prevails in the end.

CHAPTER XVI

OUR QUARRELS

Life is a struggle, and every society as every individual, has to fight it if it wants to live. The Arya Samaj has had enough of it in this short life. Not that we are quarrelsome. We have always tried to be peaceful and fair. But there are others who grudge us our existence and our fault is that we cannot allow ourselves to die so easily. Our chief fault is that our doors are open for anybody who likes to come to our fold. This led to Śud dhi movement and we were brought to a clash with Mohamedans. In some cases our enemies poisoned the ears of some state officials who misinterpreted our fearless and independent work.

Our first quarrel was with the Patiala State in 1909-10. As many as seventy-six Arya Samajists, many of whom were officials, were prosecuted for sedition. It was not a personal matter. The aim of prosecution was to involve the Arya Samaj as a movement. The whole Arya Samajic world felt the pinch and defence was offered. Thank God that we were acquitted.

With other States also now and then there occurred some clash. In 1918, in Dholpur, the

State acquired by force the Samaj Mandir and the Arya Samajists launched a sort of Satyagraha. The quarrel was soon settled.

The most acute was our quarrel with the Nizam Government. The quarrel began with the ban which the State put on some of our preachers and the restrictions which were imposed upon our congregations, temples and Havans. For six years long we went on representing our case in order to find a mild cure. But when the Hyderabad Government turned its deaf ear to all our petitions, requests, representations and entreaties, we had to offer satyagraha. In about six months, no less than twelve thousand Arya Satyagrahis courted arrest and more than two dozen deaths took place in the Nizam Jails under very doubtful conditions. The whole Hindu world was moved and offered its united help. In the end, the Nizam Government had to accept our demands in the form of political reforms and the Satyagraha was withdrawn on August 8, 1939, after eight months' tough struggle. All's well that ends well.

APPENDIX I

CONSTITUTION OF THE ARYA SAMAJ
BYE-LAWS

[*As revised and approved by the Sarvadesika Arya Pratinidhi Sabha, Delhi, in a specially convened meeting on January 26, 1935.*]

Name or Title

1. This Samaj will be called the Arya Samaj.

Aims and Objects

2. The aims and objects of this Samaj are the same as are mentioned in its Principles (*Niyamas*).

Arya

3. A person who wishes to have his name recorded in the Arya Samaj and agrees to act according to its aims and objects can join the Arya Samaj.[1] But his age should not be less than 18 years. A person who thus joins the Arya Samaj will be called an *Arya*. A person can, however, be a member of only one Samaj at a time.

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1. In order to have his name recorded in the Arya Samaj, a person should address a letter to the Secretary as follows:—"I willingly accept the aims and objects of the Arya Samaj (as stated in its Principles) and its doctrines (as they are written in the works of Ṛṣi Dayanand on the basis of the Vedas) and agree to act according to the same. My name may be recorded in the Arya Samaj." But the Antaranga Sabhā (Executive Committee) will be competent to refuse to record his name in the Arya Samaj for any special reason.

Arya Sabhāsada

4. (*a*) A person whose name has been recorded in any Arya Samaj with *sadāchara* or righteous conduct for one year[1] and who has been paying 1% of his income[2] to that Arya Samaj monthly or yearly or Rs. 250 or more yearly, and whose attendance in its weekly meetings has been at least 25%[3] can be an Arya Sabhāsada.

(*b*) *Sadāchara* or righteous conduct used in clause (*a*) is defined as follows:—Performance of the daily duties commencing with *Sandhya* (meditation and prayer). Pure living, Vedic Sanskāra (purificatory ceremonies enjoined by the Vedas), Conjugal fidelity and chastity, etc. constitute righteous conduct. Adultery, use of prohibited articles of food viz., wine and other intoxicating things, meat, etc., gambling, stealing, cheating and taking of bribes, etc. constitute unrighteous conduct.

(*c*) Only Arya Sabhāsadas will have the right of voting.[4]

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[1] The Antaranga Sabhā can for any individual relax the Rule of his name being recorded in the Arya Samaj for one year in order to become an Arya Sabhāsada on the ground of special qualifications such as learning, etc.

[2] (*a*) The Antaranga Sabhā can recognise as Arya Sabhāsada any Arya who is unable to pay any subscription or can pay only less than one per cent. for any special reason. But the number of such persons cannot exceed 5 per cent. or it may be one. Contributions to Arya institutions whether they are under the control of the Arya Samaj or not, will not be included in the one per cent. subscription.

(*b*) The Antaranga Sabhā will make a record of such Arya Sabhāsadas every year.

[3] But the Antaranga Sabhā can relax this Rule in favour of any individual in special circumstances.

[4] In special circumstances the Antaranga Sabhā can take the opinions of Aryas.

(*d*) The Rule about the name being recorded in the Arya Samaj for one year will take effect from the second year of the establishment of a Samaj.

(*e*) If the income of a woman is not separate from that of her husband or guardian, it will be sufficient for her to pay one-fifth of the one per cent. of the guardian's income to become an Arya Sabhāsadā.

5. The Antaranga Sabhā can suspend and the general body can turn out a member from the Arya Samaj if he acts in contravention of the aims and objects of the Arya Samaj. But the Provincial Pratinidhi Sabhā will be competent to suspend or rule out such a decision.

6. Arya Sabhāsadas will be of two kinds: ordinary Arya Sabhāsadas and respected Arya Sabhāsadas. Respected Arya Sabhāsadas will be those who are appointed as such by the Antaranga Sabhā for specially righteous conduct or for esteemable qualities like special learning, etc., or for special donations.

Meetings

7. There will be two kinds of meetings in the Arya Samaj: (*i*) Religious, (*ii*) Administrative.

Religious Meetings will be of four kinds viz. (*i*) Daily, (*ii*) Weekly, (*iii*) Annual and (*iv*) Extraordinary. *Administrative Meetings* will be of two kinds (*i*) Annual and (*ii*) Extraordinary.

Religious Meetings

8. (*a*) *Daily Meetings* will be held every day for joint or congregational *Sandhya* and *Havana* and for *Katha* (Sermons) etc.

(*b*) A *Weekly Meeting* will be held once in every week. Havana, Prayer and Meditation of God, singing of devotional songs and sermons will form its agenda, ending with a joint reading in loud voice of the last *Sūkta* (hymn) of the Ṛgveda.

Note:—If there is any important matter relating to the Samaj which it is fit for the meeting to know, it will be announced at such a meeting.

(*c*) The *Annual Meeting* or the Anniversary will be celebrated once every year for religious propaganda in a special manner and for infusing more enthusiasm in the Samaj.

(*d*) An *Extraordinary Meeting* will be convened on a special occasion whenever the President and the Secretary consider it proper.

Administrative Meetings

9. Annual. This meeting will be held every year for the following purposes:—

(*a*) To elect office-bearers, and distinguished members of the Antaranga Sabhā, the members of the Judicial Sub-Committee (*Nyāyopasabhā*) and the Auditor.

(*b*) To read the report of the Samaj for the last year and to prepare the budget-estimates of income and expenditure.

(*c*) To hear appeals against the decision of the Antaranga Sabhā.

(*d*) To decide matters sent by the Antaranga Sabhā for decision.

(*e*) The notice for this meeting, stating the time when it is to be held, will be issued 15 days previously. It will clearly state the subjects which are to come up before it.

Elections will be held with voting papers and in case of a dispute, the final decision of the Provincial Ārya Pratinidhi Sabhā will be binding.

Extraordinary General Meeting

10. This meeting will be held for any special business, whenever necessary, in the following circumstances:—

(*a*) When the President desires it and directs the Secretary to that effect.

(*b*) When the Antaranga Sabhā desires it.

(*c*) When the one-tenth portion of Arya Sabhāsadas or 3 Arya Sabhāsadas (whichsoever number be larger) desire and write a letter to this effect to the Secretary. In this circumstance, it will be incumbent on the President and the Secretary to call a meeting within 15 days.

Antaranga Sabhā (Executive Committee)

11. The Antaranga Sabhā will be constituted to manage all affairs of the Samaj and it will consist of members of three kinds:—

(*a*) Office-bearers. (*b*) Distinguished members (*Pratisthita*). (*c*) Representative members (*Pratinidhi*).

12. Representative members will represent their respective groups who will elect them every year. Any group can change its representative whenever it desires to do so.

Note:—Members will themselves form their groups or the Antaranga Sabhā will form them as it thinks fit. But no group will be formed of less than 10 *Ārya Sabhāsadas.*

13. The principal duties of these representatives will be as follows:—

(*a*) To keep themselves informed of the views of their respective groups.

(*b*) To inform their respective groups of such activities of the Antaranga Sabhā as are fit to be disclosed.

(*c*) To collect subscriptions from their respective groups and hand over the same to the Treasurer.

14. Distinguished members for the Antaranga Sabhā will be selected from among the Ārya Sabhāsadas at the Annual General Meeting for special qualifications. Such distinguished members will not exceed one-third number of the Antaranga Sabhā.

15. The distinguished members of the Antaranga Sabhā, Office-bearers, and the Auditor will be elected again after a year at the Annual General Meeting. Any old distinguished member or office-bearer can be re-elected; but no office-bearer will be elected for the same office for more than three years continuously except by a unanimous vote.

16. If the seat of a distinguished member or office-bearer is vacated before the end of a year, the Antaranga Sabhā can itself appoint a suitable person in place.

17. The Antaranga Sabhā can make any suitable arrangement or scheme (व्यवस्था) for managing its affairs provided it is not against the Principles and Rules of the Arya Samaj.

18. The Antaranga Sabhā can appoint a sub-committee for any special business from amongst its members, other Ārya Sabhāsadas or Aryas possessing special qualifications.

19. Any member of the Antaranga Sabhā can give a week's notice to the Secretary that a particular matter should

be placed before the Sabhā and such matter will be so put up with the permission of the President. But if five members or ⅓ of the Antaranga Sabhā (whichever number be less) desire a matter to be put up, it will necessarily be put up.

20. The Antaranga Sabhā will invariably meet once in every month. It can also meet when the President so directs or five members or ⅓ of the Antaranga Sabhā (whichever number be less) write to the Secretary about this.

Office-Bearers

21. Office-bearers will be of 6 kinds:—

(*a*) President, (*b*) Vice-President, (*c*) Secretary, (*d*) Assistant Secretary, (*e*) Treasurer, and (*f*) Librarian.

22. More than one person, if necessary, can be appointed to the offices of Vice President, Assistant Secretary, Treasurer and Librarian, and when more than one person are so appointed to any office, the Antaranga Sabhā will divide the work amongst them.

President

23. The powers and duties of the President will be as follows:—

(*a*) The President will be the Chairman at all meetings of the Antaranga Sabhā, the Samaj and all other Committees.

(*b*) He will always devote himself to the proper management of all the affairs of the Samaj and to its progress and protection. He will look into all the affairs of the Samaj and see that they are carried on according to the rules, and he will himself act according to the rules.

(*c*) If any matter appears to be urgent or deserving immediate attention, he will at once make suitable arrangements for it and he will be responsible if it goes wrong.

(*d*) The President will be an *exofficio* member of all Sub-Committees which may be appointed by the Antaranga Sabhā.

(*e*) The President will have a casting vote in addition to his ordinary vote.

24. The Vice-President will represent the President in his absence and it will be his chief duty to assist the President in all the affairs of the Samaj.

Secretary

25. The powers and duties of the Secretary will be as follows:—

(*a*) To conduct all the affairs of the Samaj according to the orders of the Antaranga Sabhā and the President, to correspond on behalf of the Samaj, and to carefully keep a record of all kinds of important papers relating to the Samaj.

(*b*) To record the proceedings of all the meetings of the Samaj and to enter or cause to be entered the same in the Register, before the next meetings.

(*c*) To report monthly at the meeting of the Antaranga Sabhā the names of such Aryas or Ārya Sabhāsadas who have joined or left the Arya Samaj since the last monthly meeting.

(*d*) To keep an eye in a general way on the servants of the Samaj and to be careful about the observance of the principles, rules and orders of the Samaj.

(*e*) To keep an eye in a general way on the management of the institutions of the Arya Samaj (if there are any).

(*f*) To be careful that every Ārya Sabhāsada is included in some group and that every group has returned its representative to the Antaranga Sabhā.

(*g*) To attend every meeting at the appointed time and to stay till its end.

Assistant Secretary

26. The chief duty of the Assistant Secretary will be to represent the Secretary in his absence and to assist him in all the affairs of the Samaj.

Treasurer

27. The powers and duties of the Treasurer will be as follows:—

(*a*) To receive all income of the Samaj, to give receipts for the same, and to keep it or arrange for its being kept in safe custody and to give no money to any person without taking a receipt and without obtaining written order.

(*b*) To give no money to any person without the order of the Antaranga Sabhā and not to pay even to the Secretary and the President an amount more than that fixed for them by the Antaranga Sabhā. The responsibility for the proper expenditure of such money will lie on the office bearer by or through whom it is being spent.

(*c*) To keep a regular account of all income and expenditure, and after getting it audited every month to produce it with the Account Book before the Antaranga Sabhā for sanction.

Librarian

28. The duties of the Librarian will be as follow:—

To keep all permanent books of the Library and all books meant for sale, and to keep accounts of the Library

and to issue, take back, indent for and sell books and also to keep deposits for the Library.

Note—Books for permanent use or for sale will be sent for by the sanction of the Antaranga Sabha.

Miscellaneous

29. In the following circumstances the opinion of all Arya Sabhāsadas will be obtained by letter:—

(*a*) When the Antaranga Sabhā has resolved that in the interest of the Samaj, the opinions of all Ārya Sabhāsadas should be obtained.

(*b*) When 1/5 of all Ārya Sabhāsadas or 3 (whichever number is larger) write a letter to the Secretary to this effect.

(*c*) When there is any important proposal about some large expenditure or about management or some scheme (व्यवस्था).

30. When any office-bearer is absent from the Samaj for a short time the Antaranga Sabhā can appoint in his place any suitable person from among its members for the time being.

31. If no person is appointed in place of any office-bearer at the Annual General Meeting, the said office-bearer, if he has been elected Ārya Sabhāsada for that year, will continue to discharge his duties until another person has been appointed in his place up to a maximum period of one year.

32. The proceedings of all meetings and Sub-Committees will be written in Ārya Bhāṣā (Hindi Language), and in Devanāgarī characters and if any Ārya Sabhāsada wishes to see them, the Secretary will show the same to him after obtaining the President's approval.

Note:—The rule about writing the proceedings in Āryabhāṣā can, if necessary, be relaxed in the Samaj outside India.

33. The proceedings of all meetings will be commenced when $\frac{1}{3}$ members are present.

34. All matters at all meetings and in Sub-Committees will be decided by the vote of the majority.

35. One-tenth of the income will be kept in permanent reserve.

36. All Aryas and Ārya Sabhāsadas should know Sanskṛta or Ārya Bhāṣā (Hindi).

37. It will be the principal duty of all Aryas and Ārya Sabhāsadas to attend the weekly meetings.

38. It is proper or all Aryas and Ārya Sabhāsadas to keep the Samaj in mind and to help it with gifts etc., on occasions of festivities and profits.

39. It is proper for all Aryas and Ārya Sabhāsadas to help each other in times of grief and distress, and to join each other when invited on festival occasions without consideration of superiority or inferiority.

40. If any Arya brother is in trouble on any account, or if his wife becomes a widow, or his child becomes an orphan, and there is no means of their maintenance, and the Arya Samaj is satisfied about these facts, the Samaj should so far as it can make suitable arrangements for their protection.

41. (*a*) The Annual General Meeting of the Arya Samaj will appoint a Judicial Sub-Committee to dispose of the disputes or misunderstandings among Aryas and Ārya Sabhāsadas and those relating to the Samaj.

(*b*) If there is any private or mutual dispute among the Aryas or Ārya Sabhāsadas of an Arya Samaj, it will be

advisable for them to compose it by mutual agreement. If no such compromise is possible, they should have it decided by the Judicial Sub-Committee of the Arya Samaj.

(*c*) If there is any dispute in a Samaj relating to the property of the Samaj or to some office, etc., it will be decided by the Judicial Sub-Committee alone. An appeal against its decision can lie with the Judicial Sub-Committee appointed by the Arya Pratinidhi Sabhā whose decision will be final. If no Judicial Sub-Committee has been appointed in any Samaj and it is not possible to appoint a temporary Judicial Sub-Committee, the dispute can be decided directly by the Judicial Sub-Committee appointed by the Arya-Pritinidhi Sabhā, and that decision will be binding on both the parties.

(*d*) No party will have a right to raise an objection against a decision of the local or Provincial Judicial Sub-Committee on the ground that the Judicial Sub-Committee was not constituted according to rules or that the said Sub-Committee has committed an error in its proceedings, if the President of the Provincial Pratinidhi Sabhā certifies the same to have been according to rules.

42. The seats of office-bearers and members of the Antaranga Sabhā will be considered to be vacant on the following grounds:—

(*a*) Death (*b*) Insanity. (*c*) Resignation. (*d*) Conviction for an offence which has been tried by the Arya Judicial Sub-Committee or by a Court of Law and the Antaranga Sabhā is of opinion that such offence disqualifies the member for membership.

43. The President can with the approval of Antaranga Sabhā suspend an office-bearer in special circumstances; but it will be necessary to call an Extraordinary General Meeting within fifteen days for final decision.

44. The President cannot be removed from his office. If the General Meeting adopts a resolution of no-confidence against him, he will have to resign his office.

45. There will be a chief society in every Province called the Arya Pratinidhi Sabhā. All Samajas will be under its control and guidance. The said society will frame its own rules, etc.

46. In the event of gross and continued disregard of any order or decision of the Provincial Sabhā by a local Samaj or in the event of such mismanagement in a local Samaj as would be detrimental to the Samaj in the opinion of the Provincial Society, the President of the Provincial Society with the approval of his Antaranga Sabhā will be competent to suspend the constitution of such local Samaj for a fixed period and to make proper arrangements for the management of that Samaj and the institutions under the control of that Samaj.

47. There will be a Supreme Society for the whole Aryan World which will be called the Sārvadeśika Ārya Pratinidhi Sabhā (International Aryan League). Its principal duty will be to properly co-ordinate the Aryan World by consolidating the energies of all Pratinidhi Sabhās. This Society will frame its own rules, etc.

48. These rules can, if necessary, be amended, altered or added to through the Sārvadeśika Ārya Pratinidhi Sabhā after proper notice being given.

APPENDIX II

SOME ARYA SAMAJIC BOOKS IN ENGLISH

1. The Teachings of The Arya Samaj—*by Bawa Chhajju Singh* (1908)—Arya Samaj, Anarkali, Lahore.
2. The Life and Teachings of Swami Dayanand Saraswati—*by Bawa Chhajju Singh* (1903)—Arya Samaj, Anarkali, Lahore.
3. The Works of Pandit Gurudatt Vidyarthi, including His Terminology of The Vedas, and Translation and Exposition of the Upanishads—Arya Samaj, Lahore. (1912).
4. The Light of Truth (English Translation of Swami Dayanand's Satyartha Prakasha by Ganga Prasad Upadhyaya), Published by Kala Press, Allahabad.
5. Life of Pandit Gurudatta Vidyarthi—*by Lala Lajpat Rai.* Virajanand Press, Lahore.
6. The Arya Samaj—*by Lala Lajpat Rai* (1932)—Uttar Chand Kapur and Sons, Lahore.
7. Handbook of the Arya Samaj—*by Pandit Vishnu Lal Sharma*—Arya Pratinidhi Sabha, U. P., Lucknow.
8. The Arya Samaj and its Detractors—*by Mahatma Munshi Ram and Prof. Ram Deva* (1910)—Gurukul, Kangri, Haridwar.
9. The Fountain head of Religion—*by Pt. Ganga Prasad, M.A.*—Arya Pratinidhi Sabha, U. P., Lucknow.
10. Swami Dayanand—Eminent Men of India Series—Nateson, Madras.

11. The Ten Commandments of Dayanand—*by Pt. Chamupati*—Rajpal Arya Pustakalaya, Kashmiri Gate, Delhi.
12. Glimpses of Dayanand— *by Pt. Chamupati*—Lahore.
13. Dayanand Commemoration Volume—Ajmer, Edited *by Harbilas Sarda.*
14. Introduction to the Commentary on Vedas—*by Dayanand*, Translated into English (1925), by Pt. Ghasi Ram, Meerut, Published by Arya Pratinidhi Sahha U. P., 5 Mirabai Marg, Lucknow.
15. Ecclesia Divina—*by Swami Bhumanand* (1936)—Arya Samaj, New Delhi.
16. Introduction to the Vedas made Easy—*by Durga Prasad*, (1911), Editor, Harbinger, Lahore.
17. The Light of the Vedas—*by R. K. Kumar, Bhatia and Shastri*—D. M. College, Moga.
18. Life and Teachings of Swami Dayanand—*by Vishwa Prakash* (1935)—Kala Press, Allahabad.
19. Agnihotra or an Ancient Process of Fumigation —A Study from the Chemical Standpoint—*by Dr. Satya Prakash* (1937)—The Sarvadeshika Arya Pratinidhi Sabha, Delhi.
20. A Critical Study of Philosophy of Dayanand— *by Dr. Satya Prakash* (1938)—Arya Pratinidhi Sabha, Rajasthana, Ajmer.
21. Life Everlasting—*by Principal Diwan Chand* (1925), D. A. V. College, Kanpur.
22. Reason and Religion—*by Ganga Prasad Upadhyaya* (1939)—Arya Samaj, Chowk, Allahabad.
23. Swami Dayanand's Contribution to Hindu Solidarity—*by Ganga Prasad Upadhyaya* (1939)— Arya Samaj, Chowk, Allahabad.

24. I AND MY GOD—*by Ganga Prasad Upadhyaya* (1939)—Arya Samaj, Chowk, Allahabad.

25. THE ORIGIN, AIMS AND SCOPE OF THE ARYA SAMAJ—*by Ganga Prasad Upadhyaya* (2nd Ed. 1954)—Arya Samaj, Chowk, Allahabad.

26. WORSHIP—*by Ganga Prasad Upadhyaya* (1940)—Arya Samaj, Chowk, Allahabad.

27. HUMANITARIAN DIET—*by Dr. Satya Prakash*—Arya Samaj, Chowk, Allahabad.

28. CHRISTIANITY IN INDIA—*by Ganga Prasad Upadhyaya*—Arya Samaj, Chowk, Allahabad.

29. SUPERSTITION—*by Ganga Prasad Upadhyaya*—Arya Samaj, Chowk, Allahabad.

30. MARRIAGE AND MARRIED LIFE—*by Ganga Prasad Upadhyaya*—Arya Samaj, Chowk, Allahabad.

31. VEDIC CULTURE—*by Ganga Prasad Upadhyaya*—Sarvadeshik Sabha, Delhi.

32. LAND MARKS OF SWAMI DAYANAND'S TEACHINGS—*by Ganga Prasad Upadhyaya*—Kala Press, Allahabad.

33. STUDIES IN THE UPANISHADS,—*by Dr. Deewan Chand*—63, Cantonment, Kanpur.

34. STUDIES IN THE GITA—*by Dr. Deewan Chand*—63, Cantonment, Kanpur.

35. FOUR GREAT RELIGIONS—*by Dr. Deewan Chand*—63, Cantonment, Kanpur.

36. REAL HINDUISM—*by Dr. Gokul Chand*—Ramsang, Delhi.

37. LIFE AFTER DEATH—*by Ganga Prasad Upadhyaya*—Sarvadeshik Sabha, Delhi.

38. CATECHISM ON ESSENTIALS OF HINDUISM—*by Ganga Prasad Upadhyaya*——Sarvadeshik Sabha, Delhi.

39. ENGLISH TRACTS (VISHVA PRACHAR SERIES)—*by Ganga Prasad Upadhyaya*—13, Lakhpatrai Lane, Allahabad.

(1) The Arya Samaj—A World Movement.

(2) The Sage of the Modern Times—Swami Dayanand

(3) The Vedas, Holy Scriptures of Aryans.

(4) Yajnas or Sacrifices.

(5) The World As We View It

(6) Devas in the Vedas

(7) Hindu! Wake Up, O Hindu of South Africa.

(8) Svami Dayananda on the formation and functions of the State.

(9) If I become a Christian